

THE
Righteousness of God
THROUGH
FAITH
UPON

All without Difference who believe.

LIBRARY OF THE
UNION
THEOLOGICAL SEMINARY.
ROMANS 3. 22.

In Two Sermons on *Romans* 3. 22.

By NATHANIEL MATHER, Preacher
of the Gospel.

L O N D O N,

Printed for Nathaniel Hiller at the Princes-Arms in
Leaden-Hall-Street, over against St. Mary Axe. 1694.

344

100 to 200 million

H

401 U

NO 0701

100-111-204, overprinting 100-111-203

To the READER.

I Must acknowledge that when I was called to Preach in that Audience where these Sermons were delivered, I had some Debates rolling in my Mind what kind of Subject I should pitch upon. There were now offered to my Thoughts wherein I might have more gratified, or at least have less displeased our Neonomians, as they are lately named, but as truly and justly Semifocinians, as the antient Church and all Posterity since, hath called the off-spring of Pelagius his Heresie Semi-Pelagians. But I saw with grief and detestation the Blessed Gospel of our Salvation craftily and insolently assaulted by them in the very Vitals and Fundamentals of it. In publico discrimine omnis homo miles est. Every Christian, much more every Minister is set for the defence of the Gospel, especially at such a time when the Truth labours under guileful and impetuous opposition. I doubted my Quiet would be attempted, and my Doctrine and Reputation would be angrily reflected on. As to the last, though I value it, and believe I ought to do so, yet I can truly say convictions, that I ought to sacrifice both that and my Quiet to the service of the labouring Truth of God had their weight with me. My Heart hath been long fixed in this Principle, that Reputation is little to be valued, save only so far as it may be of service unto Christ; and if he have any use to make of it, he will preserve it while I walk before him in Integrity. With him I have thus left it, and having so done my Heart is secure and at rest about it. As to my Quiet, I confess I do prize and love it, as remembering Prov. 17. 14. and 18. 6. but to Maintain and Preach that Precious and Saving Truth which the Churches of Christ have been in possession of ever since the Reformation, is not entering into contention; especially when some abandon it, and others endeavour to wrest it from us: And there is a contending, and that earnestly, for the Faith once delivered to the Saints, which is a Duty. Besides I am not far from that place, where the weary are at rest, and the wicked cease from troubling; the thoughts whereof I confess are sweeter to me, because I have very sadning apprehensions of the porendency of that apostasie from the Truth which hath invaded so many of the rising Generation, not among Conformists only but Dissenters also.

To the READER.

As to my Quiet I have this relief, that it is not in the power of any mortal to interrupt or disturb my inward composedness of Spirit, or to lay me under any law of unquietness within my self. I know and am assured, that a due exercise of Faith, Meekness, Self-deniedness, and such like Graces, will establish my Heart in a just and holy unconcernedness, though such representations should still be made of me for these Sermons sake, as to fill my Friends in other Lands, to whom I am known, with trouble and consternation. I use the very words of a Letter wherein I am informed that such Reports have been sent even so far.

As to the Doctrine delivered in these Sermons, it hath been of use to me for the direction and guidance of my Heart in transacting with God about Pardon and Acceptance to Eternal Life. I hope it may be so unto others. My Hope, my Life, my Salvation, my All is therein. I have not delivered anything but what I know and am assured is according to the Eternal Truth of God, and wherein I have going before me as great Lights as any that God in these latter Ages hath set up in his Church. How little, or rather nothing, I have varied in what is Printed from what was delivered in Preaching, I must leave to those that shall read and did hear them. I have heard of two Passages that have been taxed: Of them therefore I have in a short Postscript given a further account.

As to the Publishing of them in Print, if the Doctrine delivered in them be the Truth of God (as I believe it is) I need not make any Apology. Many that know me know my backwardness to appear in Print. Nevertheless in thus Publishing these Sermons my Heart condemns me not; knowing that I have therein only endeavoured so communicate in a more diffusive and induring way that Truth, the Faith whereof I have received, and wherein I have many Years lived, and in which I hope and am persuaded I shall dye; and which it is of concernment to have preserved and propagated. The Blessing of him whose Truth it is, go along therewith.

Nath. Mather.

London, this 14th of the
2d Month, 1694.

ERRATA.

PAGE 29. line 3. for *in* is read *is in*, l. 9. a fine r. 1 John 2. 1. l. 6. a fine f. no r. not, p. 21. l. 7. a fine r. comprizing under them his Graces, p. 23. l. 4. put the comma after *is*, p. 26. l. 2. dele of, p. 27. l. 4. a fine r. 2 Pet. 3. 11. p. 31. l. 17. f. namely r. only. p. 36. l. 9. a fine f. John 15. 19. r. John 15. 9. p. 39. l. 14. f. their r. there, l. 10. a fine f. they do not r. they who do not, p. 42. l. 16. r. 1 Kings 2. 28. p. 43. l. 7. f. might r. weight, f. Psal. 88. 8. r. Psal. 88. 7. p. 59. l. 20. r. Phil. 3. 12.

ROM. 3. 22.

Even the Righteousness of God which is by Faith of Jesus Christ, unto all, and upon all them that believe ; for there is no difference.

IN the first five Chapters of this Epistle, the Apostle sets himself to declare and clear up the great Doctrine of Justification. And he first speaks to it Negatively, shewing and evincing, *that by the deeds of the Law there shall no Flesh be justified in the sight of God ;* which is the conclusion and sum of all his foregoing Discourse, as you may see at the 20th. Verse of this Chapter. Having made out that neither Jew nor Gentile can ever be justified by the Deeds of the Law, he declares affirmatively in the Verse before the Text, and so onward, how it is then that men may be Justified : and he shews that it is by *the righteousness of God manifested without the Law, yet witnessed to by the Law and by the prophets*, that is, by the Books of Moses and the rest of the Old Testament. But how come men to be justified by this Righteousness manifested without the Law, and thus witnessed unto ? This the Apostle declares in the words of the Text, telling us that *this righteousness is through faith upon all that believe, and that without difference.*

There is no need in order to what I intend, to say any thing for explaining of the meaning of any of the words of

the Text. The Doctrine which I design to speak to from them is plain and obvious and it is this.

Doctrine, There is a righteousness of God which through faith of Jesus Christ is without difference unto all and upon all who believe.

Here are these six things which offer themselves to be spoken unto, for clearing this Doctrine, and making way for the Application of it.

1. *What Righteousness is this, and why is it called the Righteousness of God?*
2. *How is it upon those that believe?*
3. *What is the meaning and import here of that Expression, without Difference.*
4. *What is this Faith of Jesus Christ, and why is it so called?*
5. *What reference has Faith unto this Righteousness's being unto and upon Believers.*
6. *How comes all this about, and whence is it, that there is this Righteousness provided, and that it is through Faith upon all without difference which believe.*

Quest. 1. *What Righteousness is this, and why is it called the Righteousness of God?*

Ans. To have this matter rightly stated in our thoughts is very useful and needful both for the direction, guiding and fixing of our Faith to its proper Object in its acting and exercise, and also for the establishing of our Minds in the Truth of God in this Point, lest darkness and mistakes herein should occasion our stumbling and the overturning of our Faith. I shall therefore proceed step by step; and deliver my self about it in five Propositions, in which, put together, I shall endeavour a clear and just stating and declaration of this Matter.

Propo-

Proposition I. *This Righteousness is the Righteousness of Christ, and not our own.* So the Apostle useth those Expressions setting our own Righteousness in Opposition to this Righteousness, *Phil. 3. 9.* though there be a sense wherein this Righteousness may be said to be ours. When I lay it is the Righteousness of Christ, I mean, it is the Righteousness whereof Christ is the original, first and native Subject; it is the Righteousness which he *brought in*, as the word is, *Dan. 9. 24.* a Phrase taken from the Old Testament Ordinance wherein it was commanded that the Priest should carry the Blood of the Sacrifice which was shed at the Altar of Brass without the Tabernacle, into the Holy of Holies, and there present it unto God.

And this Righteousness of Christ is justly called the Righteousness of God, both because it is a Righteousness of Gods ordaining and providing, or devising, as her word is, speaking of this very thing, *2 Sam. 14. 14.* and also because Christ, whose it is primitively and originally, is by Nature God over all blessed for ever. And I think the Apostle delights to set forth this Righteousness by that Epithet, that it is Gods, and of God, the more to commend it to our Consciences and Hearts, as that which beyond all comparison is to be preferred before, and rather chosen by us to stand in, than that Righteousness which he calls our own.

The best of our own Righteousness is inherent in us, or wrought out by us, we are the original Subjects of it, though it be in us from God, and by his Grace. But this Righteousness of Christ as it is called the Righteousness of God in another Sense, and on another ground than our own Righteousness can be said to be Gods, or of him; so this Phrase is used of it for this end, namely to denote such a transcendent Excellency in it, (it is an usual *Hebraism*, to add the Epithet of God, to set forth a surpassingness in things, thus we read of the *Wrestlings of God*, the *Mountains of God*, the *Cedars*

of God) that in comparison of, and in competition with this Righteousness, the Righteousness of Men and Angels is to be despised and abhorred by us.

Now that this Righteousness in the Text is the Righteousness of Christ, all the Circumstances of the Text do evince, every thing which is here said of this Righteousness, agreeing to the Righteousness of Christ which is brought in by him for us. It is a Righteousness of God, it is manifested without the Law; for the Law, that is the Covenant of Works tells us nothing of it, yet it is witnessed unto by the Law and the Prophets, and though it was heard of in the Old Testament times, yet it was veiled under many shadows then; but now in the days of the New Testament it is very clearly revealed and *manifested*. It is a Righteousness which is unto all and upon all without difference who do believe, and the way of its being on them is through Faith. It is that Righteousness in which we stand justified freely of Grace, it is that Righteousness which contains a price of Redemption, and which hath Propitiation or Atonement in it, and whereof the Blood of Christ is a part; all which are true of the Righteousness of Christ and of no other; and lastly, it is either the Righteousness of Christ or our own, the Scripture mentions no other Righteousness that is upon us but one of these. But it is not our own Righteousness, for our own Righteousness consisting in our Conformity to the Law, *X* that being to us the Rule of Righteousness, we should then be justified by the deeds of the Law, which the Apostle here tells us no Flesh shall, for by the Law is the knowledge of Sin.

Proposition II. *This Righteousness of Christ which through Faith is upon all that believe, is the Mediatorial Righteousness of Christ, viz. That Righteousness which he as Mediator doth bring in for us and present unto God, and therefore in which* he

*X The Law: how it justifies an Immaculate man only.
But the Gospel how that justifies, a Sinner.*

he acts as Mediator between God and us. I mention this because I would set by and seclude the Essential Righteousness of Christ, from being any part of this Righteousness, which is upon us by Faith. By his Essential Righteousness, I mean that perfection of the Divine Nature which we commonly do also call Holiness and Justice; and this belongs to Christ as he is God co-equal with the Father and the Holy Ghost, being one of the blessed Perfections of the Divine Essence. But this Righteousness cannot be said to be upon us through Faith: For then we might be said to be justified by the Righteousness of the Father and of the Holy Ghost as *S. B.* we are by the Righteousness of Christ. Atonement or Reconciliation with God is not made for us by this Essential Righteousness of Christ, nor is it brought in before God for us, nor are we said to have it, nor do we stand accepted in it, *Imp'd* nor is it imputed to us, all which the Scripture speaks of this Righteousness of Christ in the Text. I conclude therefore, it not being the Essential Righteousness of Christ as God, it is his Mediatorial Righteousness, that Righteousness *Medic* which Christ as Mediator, and by Virtue of his being clothed *a. or* with that Office, doth bring in before God for us.

Proposition III. *It is that part of Christs Mediatorial Righteousness which belongs to his Priestly Office, and is brought in by him as a Priest.* Christ is Righteous as a Prophet, and as a King, and that for us, that is, for our good and benefit: *N. B.* But this Righteousness of his, in the Administration of these his Offices, is not the Righteousness here spoken of; for it is not unto and upon Believers, that is, it is not imputed to them, nor is it upon them through Faith. Christ administers his Prophetical Office righteously, namely according to the Law thereof, the command given him by his Father. He discovers to us what he hath seen with, and received of his Father for that end. So he did when on Earth, *X*

John

X. i. e. not the Regal, or Christs Prophetical Offices, are either of these two, imputed to Us! And his Priestly Charact. only, Important Doctrine?

Joh. 1. 18. and 3, 32, 34. and 5. 19. and 8. 38. and 12. 49, 50. And now he is in Heaven, he goes by the same rule in revealing his Fathers Counsels to us, Rev. 1. 1.. Both in Heaven and on Earth he speaks in righteousness, Isa. 63. 1. Christ doth administer his Kingly-Office in Righteousness; he gives Righteous Laws and Ordinances, and Executes Righteous Judgments, and Administers all the Affairs of the World, and of his Church most Righteously, Isa. 32. 1. He is a King that reigns in righteousness; Psal. 145. 17. All his ways are holy, and all his judgments just. Rev. 15. 3. and 16. 5, 7. The Judgments which he executeth on his Enemies, and for his People, are Holy and Just, and he is True and Righteous in executing of them. But this Righteousness of Christ in his Administ'ring his Prophetical and Kingly Offices is not the Righteousness which here in the Text is said to be upon us. For in his Prophetical and Kingly Administration he acts from God towards us, but in bringing in this Righteousness which is upon us, through Faith, and wherein we stand justified, he acts towards God for us, which is the proper work of his Priestly-Office, as the Apostle expressly declares and asserts. Heb. 5. 1. and Heb. 8. 3.

Some there are who say, That the Righteousness of Christ which is upon us through Faith is his Mediatorial Righteousness; but either they therein do mean the Righteousness which as a Priest he brings in before God for us, or it is too wide an Expression: None that I know of but Socinians or Semisocinians (who do really deny the Imputation of Christ's Righteousness to us, though they seem in words sometimes to own it) do speak of the Imputation to us of any part of the Righteousness of Christ's Administ'ring his Prophetical or Kingly Offices. ?

For the same reason for which I limit this Righteousness which is upon us through Faith to the Righteousness brought in by Christ as a Priest, I conceive the Incarnation of Christ

Priest
i.e. Anointed ONE! IS CHRIST!

(taken

(taken precisely as abstracted from the Condition that at-
 tended it all the days of his frailty) is not a part of this Right-
 eousness. If any will needs call it a part of his Righteous-
 ness, inasmuch as he therein did according to the Will of his
 Father, and according to his own undertaking, I would not
 much contend with them, though the Expression be both un-
 accurate and insnaring. But I can by no means grant it to
 be a part of this Righteousness. For it is no part of the Hu-
 miliation of Christ, or of his Satisfaction, or of his Obedience
 to the precept of the Moral Law; not of his Humiliation, *L. 1 N. 72-4*
 (by his Humiliation, I mean that Abased State of Christ
 which is contradistinguish'd and oppos'd to his Exaltation)
 for his Humiliation was of the Whole Person in both Na-
 tures, and the ground of it was our Sins being upon him as *whole Christ*
 our Surety, and ally'd in Blood to us, and all the while
 he was in a State of Humiliation he was under the Curse.
 But certainly Christ is not now under the Curse, and yet he
 doth now dwell in our Nature in his State of Exaltation:
 Nor is Christ's Incarnation a part of his Satisfaction: For
 Satisfaction, to speak properly, is made to the Justice of God,
 and the Demands thereof, by Vertue of the Moral Law, and
 not meerly to the Just and Righteous Will of God the Law-
 giver. Satisfaction is a repaying and making amends for
 Wrong done, and not barely a pleasing of the Will and Mind
 of him to whom Satisfaction is made, and thence Satisfaction is
 the Fruit and Effect of Punishment. But Christs dwelling in
 our Nature is no part of the Punishment of Sin, for then the
 Divine Nature only is punished, and not the Humane at all,
 nor the Person. Besides, it may as justly be said to be a part
 of his Exaltation as of his Humiliation; for the Humane Na-
 ture subsisting in Personal Union with the Divine, hath an
 higher and better subsistence then any it could have had in
 subsisting by it self. Nor Lastly, Is it a part of his Obedience
 to the Precept of the Moral Law: For the Law took not hold

upon

upon him, he was not under it before his Incarnation, and therefore could not be bound by it to become Incarnate. For these and such like reasons, Divines of very Subact and Accurate Judgments have denyed the Assumption of the Humane Nature to be any part of the Satisfaction or Humiliation of Christ. So Bradshaw of *Justif. ch. 17. Sect. 7.* and Ames *Med. Theol. l. 1. c. 20. Sect. 4.*

And I do the rather note it, and desire it may be observ'd and taken in by you, because some who have lookt upon Christ's Incarnation as a part of his Humiliation, have also deny'd any other manner of Imputation of his Righteousness than what agrees to, and may be affirmed of his Incarnation; Namely, that it is for our behoof and benefit, and that the Effects and Fruits of it are communicated to us, but his Righteousness it self is not upon us according to them, and is not imputed to us at all. I will issue this point thus, which also further clears it up. There is a difference in the Nature of the things, and distinction therefore to be made in our thoughts, between the Incarnation of Christ, and the Condition or Form of a Servant, in which he did come and appear in our Flesh from the first moment of his assuming it until he enter'd on his estate of his Exaltation. The assuming of our Nature was an Act of Love and Grace to us ward, and great Condescension in the Son of God, and it belongs to the Constitution of his Person as he now is, and is one thing wherein consists his Fitness for that work of Mediation, to which he was called, and which he had undertaken; But his subjection to the Law, and his fulfilling it in the form of a Servant is that Righteousness brought in by him for us, which is upon us through Faith.

most Cardinal point.

Proposition IV. *Among the performances of Christ as a Priest, this Righteousness is his Sponsory, Fide-jussory, or Suretyship Righteousness, viz. That Righteousness, which as our Surety, he was obliged to bring in for us, and did so.* I do thus bring down

N.B.

down and confine this Righteousness of Christ which is upon us, unto his Suretyship-righteousness, (which is somewhat narrower than the whole of Christs performances as a Priest) because there are some things which Christ did as a Priest, which yet cannot be said to be any part of this righteousness which is upon us. As for instance, Christ passed through all those visible lower Heavens, *Heb. 4. 14.* and ascended far above them all, *Eph. 4. 10.* and this he did as a Priest, (though not only as a Priest) for it was prefigured and foretold by the Priests going daily from the Altar of Brass which stood without the Temple, up unto the Altar of Gold for Incense, which stood within the Sanctuary before the Vayl, and by the High Priests going once a year in the great day of Atonement, up from the Brazen Altar before the door with the Blood of his Sacrifice, and with Incense also into the Holy of Holies unto the Mercy-Seat. But Christs Ascension or going to Heaven is not a part of this righteousness, nor upon us through Faith, as this righteousness is.

Again, (to give another instance) Christ doth *intercede*, and in his so doing he fulfils the Law of his Priestly Office; For it was Typified by the Priests offering up Incense, and by his bearing the Names of the Twelve Tribes on his Shoulders, and on his Breast-plate. But the Intercession of Christ cannot be said to be any part of this righteousness which is here said to be upon us. Though it be of precious and effectual avail for us, and doth procure all our saving Mercies, yet it is not imputed to us, it is no part of his *Suretyship-Righteousness* which he hath brought in for us before God.

Suretyship.

Proposition V. *This Suretyship-Righteousness of Christ which is through Faith upon Believers, is his perfect Confor-*
 C *mity*

mity to the Moral Law in all that which the Justice of God did by virtue thereof demand in behalf of the Elect from Christ as their Surety ; that they might not onely in a way of Grace, but in a way of Justice, be brought to that Eternal Blessedness and Glory whereto God in his infinite love had appointed them.

The ground of Christs bringing in this righteoufness, is his being our *Surety* : So he is made by God the Father, and by his own undertaking ; in that Covenant between God and him was he constituted a *Surety*. So he is called expressly, *Heb. 7. 22.* and the thing wherein *Suretieship* doth consist, is abundantly affirmed of him in the Scripture. Some indeed who would not be accounted *Soci-nians*, wrangle against and reject this Counsel of God against themselves, and thence would have it understood either metaphorically, *So Trum. gr. propit. pag. 88, 100.* or of his being *Gods Surety to us*, to assure to us his performance of his Promises, *See Mr. B. Script. Gosp. def. p. 76, 78.* But the thing is plain. He who is obliged to pay anothers Debt, or any part of it, is properly and in strictness his *Surety*. Now so it is between Christ and us, he was obliged to pay our Debt, and hath done it accordingly. His name was put in, into the original bond, in which we by the Law and Covenant of our creation were bound. Herein as God hath in his Infinite Love and Grace consulted well for us, so he hath acted according to his own blessed Supremacy, and adorable Wisdom, without any the least impeachment of his Justice or his Truth in his Law. For though the Law name onely us, and do directly, firstly and immediately bind us as the principal Debtors, yet God in substituting his Son to be our *Surety*, doth not in the least recede from his own Truth, or from the equity and justice of the Law. For as in Contracts between man and man, the end and intend-

ment

ment is that the debt be paid, whether by the original Debtor himself who contracted it, or by another for him, it is all one as to the rights of the Creditor, they are justly preserved and provided for either way. So it is here. The highest end and main intendment of the Law is the preserving and securing unto God the honour of his Supremacy, Wisdom, Holiness and Justice. And this is not departed from but provided for and pursued (and that with much advantage unto Gods glory as well as our good) in his constituting Christ our Surety. And therefore in Gods calling Christ unto the work of bringing in this righteousness for us, he doth neither revoke nor make void the Law, nor recede from his own immutable Truth and Holiness shining in it, but establisheth it, as the Apostle declares, *Rom. 3. 25, 26, 31.*

The rule of this righteousness, by which it is measured, is the Moral Law, and the demands of the Justice of God in our behalf according to it : Hence, God by this righteousness of Christ doth *magnifie his Law and make it Honourable*, as *Isa. 42. 21.* When I say the *Moral Law* is the rule of this righteousness of Christ, I would not be understood as excluding his observing the *Ceremonial Ordinances* from being a part of his Righteousness. It is of Moral Obligation that the positive Ordinances of God should be observed, and Christ himself speaks of his observing that positive Ordinance of Baptism, as a thing that was incumbent on him, that he might fulfill all righteousness, *Matth. 3. 15.*

The end of this Suretiship-righteousness of Christ is, with reference to us, that we might ; and its attainment is that we must and shall be brought in a way wherein Justice as well as Grace is glorified unto that blessedness to which God in his Infinite Love hath fore-appointed us. Hence it appears that Electing Love is not the effect or

fruit of this righteousness, but is indeed the cause and spring of it, Election is not procured by it, but the bringing in of this righteousness for us is ordained by the Electing Love of God to us. So the Scripture speaks *Joh. 3. 16.* and *1 Joh. 4. 9, 10.*

God in his Electing us, appointed us unto an higher bliss and glory than was proposed to the *first Adam* in his Covenant, or than he could ever have brought his Seed unto. He was of the *Earth Earthly, Christ is the Lord from Heaven, 1 Cor. 15.* and the Elect are appointed to be married to the Son of God, made members of him, and co-heirs with him, and to be Sons of God, as in Christ their Head, to whom they are predestinated to be conformed in their Dignities and Priviledges, as well as in their qualities, spiritual Principles, and the frame of their Hearts, *Rom. 8. 29.* They are to judge the World, yea, to judge Angels at the great day, *1 Cor. 6. 2, 3.* and in the mean time while they are here they are to be served and ministred unto by them, *Heb. 1. 14.* And at last there will be a day when the love wherewith the Father hath loved Christ shall appear to be in them, and Christ in them, and the World shall know that the Father hath loved them as he hath loved Christ, *Joh. 17. 23, 26.* These are things higher than *Adam* or his Covenant would have brought them unto. Yet unto these things must they be brought in a way wherein not onely Grace but Justice also shall shine forth and be glorified. And therefore God in setting a Crown of Glory on their heads exerts his Justice as well as his Grace, his righteousness as well as his Mercy, *2 Tim. 4. 8.* it is a *Crown of Righteousness* given by the Lord the *righteous judge.* And as in our being glorified, the righteousness of God is exerted and shineth forth, so it is likewise in our being justified, *1 Joh. 1. 9. Rom. 3. 25, 26.* and indeed throughout the whole

whole of our Salvation, *he is a just God and a Saviour, Isa. 45. 21.*

Hence appears the Necessity of this Suretiship-Righteousness of Christ. It must be provided and brought in that God may be Just in showing Mercy, and appear Righteous in extending Grace unto us, and saving us with that great Salvation, to which he hath appointed us. For it is the unchangeable Constitution of the unchangeable God, to glorify the one Attribute as well as the other, Justice as well as Grace in our Salvation.

Of this Suretiship-Righteousness of Christ there are two parts, without either of which, it would not be compleat and perfect, and would not serve our turn: And the reason thereof is, because Christ being our Surety, is thereby under an Obligation to pay our Debt, and we owe a double Debt unto the Moral Law; *viz.* a Debt of Satisfaction, by suffering the penalty, as transgressing guilty Creatures, and a Debt of Service and Obedience to the Precept as rational Creatures constituted in the way to our Everlasting Condition. Hence there are two parts of Christ's Suretiship-righteousness. This is that which the Apostle saith, and on which he puts so much Remark and Emphasis, *1 John 5. 6. This is he who came by water and by blood, Jesus the Christ, not in water only, but in water and in blood.* The Language and Phrases are Levitical: Conceive the meaning of them thus. The first *Adam* came by Water, in a Spotless Cleanness, and Purity, as to all that the Precept requir'd of him: But Jesus Christ came not by Water only, not only in such Purity and Cleanness as fully answered all the Demands of the Precept of the Law; but he came by Blood also, (which neither *Adam* nor Angels did) Jesus Christ the Son of God came in a way of satisfactory Sufferings to Expiate and make
Atone-

Atonement for the Sins against the Precept which we were guilty of ; this he did by his Blood. The reason is, he was made our Surety, his Name was put not only into the Covenant of Works, but into it as a broken Covenant.

1. *His subjection to and suffering of the penalty of the Law.* This is commonly called the *Passive Obedience* or Righteousness of Christ, because it consists in his Suffering the penalty or curse of the Law. The Scripture calls it the Blood of Christ, *Ephes. 1. 7.* and the Death of Christ, *Rom. 5. 10.* under that eminent part including and intending the whole of his Sufferings. And also Christ's being made Sin. *2 Cor. 5. 21.* and being made a Curse, *Gal. 3. 13.*

The ground and reason of this Suffering of Christ under the Curse of the Law is because our Guilt, our Sins were upon him, and thence he suffered in our stead for them, *Isa. 53. 5, 6.* God the Father with his own consent put upon him the Garments of us Sinners, and then awaked his Sword against him, even the Sword of his Revenging Justice, and ran him through, and poured out his Blood as if he had been a Sinner, *Zach. 13. 7.*

The end of it with reference to God is the restoring to him the Honour of his Authority and Supremacy over us, and of his other perfections which shine forth in the Law, which we by disobeying him had robbed him of, *Psal. 69. 4.* With reference to us, the end and attainment of it is reconciling us to God, *Rom. 5. 10.* Thence Christ is said to reconcile us, and make peace between God and us by the blood of his Cross, *Eph. 2. 14, 15, 16. Colos. 1. 20, 21.*

The necessity of this part of Christ's Suretiship-righteousness being brought in for us, ariseth partly from the glorious Holiness and Justice of Gods Nature , whence he cannot but maintain his own Supremacy, and the Rational Creatures Moral dependance on, and subjection to himself ;
which

which being violated by Sin, can no way be restored, but by satisfaction, nor satisfaction be made, but by the suffering of Punishment; and partly from the veracity of God in his threatning, wherein he hath in Wisdom and Justice established a connexion between Sin and Death, and made the latter to be the wages of the former, *Gen. 2. 17. Deut. 27. 26.* Inasmuch as in regard of the Sanction of the Law, that of the Apostle, *Heb. 9. 22.* takes place, and holds true, *without blood there is no remission.*

2. *His subjection to, and fulfilling the precept of the Law* is also a part of Christ's Suretyship-Righteousness. This is commonly called Christ's *active obedience*, and by the Apostle his Obedience, *Rom. 5. 19. viz.* Obedience not only in Suffering, but Obedience to the precept of the Law; as *Adam's* Disobedience, to which it is there opposed was a violation of the precept. By Christ it is called his fulfilling all righteousness, *Matth. 3. 15.* and his doing the will of God, *Psal. 40. 8. Heb. 10. 7, 9.*

The reason and ground of Christ's obligation to bring in this part of righteousness for us, is, because he is our Surety and we owe this Debt to the Law of God.

And there is a necessity of it, because God will magnifie his Law, and make it Honourable in his being well pleased in Christ with us for his righteousness sake, *I/a. 42. 21.* And because it is the unchangeable constitution of God that all the saving Good and Blessing which shall be given us, shall be given not only from Free Grace, but by the hand of Justice, and in the way of being purchased for us by a just price. Thence, as in the former part of Christ's Suretyship-righteousness, God's vindictive justice appeared and was glorified, so in this part of it his remunerative justice shines forth and is exerted. For by this part of Christ's righteousness he hath obtained for us in a way of purchase or merit, by paying down a just price, Salvation and Eternal Life, *Heb. 9. 14. Eph. 1. 14.*

Under

Under this Obedience or Conformity of Christ to the Precept of the Law, I include both all the course of his Holy walking, and also the habitual created inherent Holiness of his humane Nature ; for the precept of the Law requires Holiness both in heart and Life, and therefore Christ paid both, *Heb. 7. 26, 28. Isa. 53. 9. 1 Per. 2. 22. and 3. 18.*

I mention this in the second place after the other part of his Suretiship-righteousness, because though that was completed and finished at his Death ; and his Active Obedience to the precept of the Moral Law was yielded in his Life, yet the consideration of them, and the Natural order of them as availing and accepted for us, is, that suffering under the penalty goes before Obedience to the precept, because there is no room for merit or purchase till satisfaction be first made. As among Men you cannot purchase of another till your Debt be paid and former Arrearages, into which you have run with him, be satisfied and cleared.

Nevertheless you must not so understand this, as if these two parts of this Suretiship-righteousness of Christ were brought in at several times, and did not co-exist together : For they did concur and meet in many, if not in all the passages of his Life in the Flesh, during the whole course thereof. For though his Incarnation be not any part of this his Suretiship-righteousness as you heard, yet the form of a Servant, or that abased Condition wherein he was from the first moment of his Conception, and wherein he acted all along his Life, is a part of his Humiliation. And on the other hand there was Active Obedience in his Death and Sufferings, because his own Will was in it : For he offered up himself, and he laid down his own Life, and this in obedience to the command which he had received from his Father, *Joh. 10. 17, 18. Joh. 14. 31. Eph. 5. 2. Heb. 9. 14. Gal. 1. 4.* Thus

Thus I have gone through the first thing proposed to be spoken to, namely, *what this righteousness of God is*, which is through Faith upon all that believe, and you have seen that,

1. *It is the righteousness of Christ.* 2. *It is his Mediatorial righteousness.* 3. *It is the righteousness which is brought in by him as a Priest.* 4. *It is his Suretiship-righteousness.* 5. *This Suretiship righteousness of Christ is his perfect answering in behalf of the Elect as our Surety all the demands of the justice of God by vertue of the Moral Law, that they might, in a way of justice as well as grace be brought unto that happiness whereto they are appointed, and it contains both his bearing the Penalty, and his fulfilling the Precept of the Law.*

Let us now proceed to the remaining Enquiries, wherein I shall be briefer.

Quest. 2. *How is this Righteousness unto and upon those that believe?*

Ans. As to these words *unto* and *upon* ~~is~~ and ~~in~~ there is somewhat a divers account given of them. Some conceive they are here used by the Apostle in a different sense; as if the first referred to the designment, the second to the actual Donation of this Righteousness, or as if the one were used and meant of the tender and promise, the other of the actual giving and transferring of this Righteousness to and on Believers. Others conceive the sense and intendment of them both is much what one and the same in this Text. as it is of *by* and *through* v. 30. and consequently that the Apostle here useth both these words that he may more fully and emphatically express our Interest in, and Benefit by this Righteousness of Christ. And I confess I doe rather incline to this latter account of these two Prepositions, the reasons whereof I need not now to insist on; but shall hasten to declare how this Righteousness is *unto* and *upon* Believers

lievers, and I shall express it in four words. Only noting first that that being upon us of this Righteousness which the Apostle here speaks of, is unto Justification of Life; as appears from the whole Context: See *ver. 20.* and *ver. 24.* and *ver. 28.* and *ver. 30.*

1. *This righteousness it self is upon Believers by the free and gracious gift and imputation of God.* The Holy Ghost useth both these expressions in this matter. You read of the gift of Righteousness, *Rom. 5. 17.* and of the imputation of Righteousness, *Rom. 4. 6, 11.* With respect to us it is wholly free and gracious, for those to whom it is given and imputed do no more deserve it than those who never shall be interested in it: Though with respect to Christ it is just and equal that it should be imputed to us; in as much as he did bring it in for us, and that under an Expectation and Assurance built upon God the Fathers Covenant with him, that it should be accepted, and of avail for us, and given and reckoned to us. By being imputed, I mean that it is looked on by God as belonging to us, in order to our being judicially dealt withal according to the merit thereof. This is the Notion of Imputation in the general, be the thing imputed good or evil, be it originally our own or anothers. And hence it appears that it is this Righteousness of Christ it self, which is imputed, and not only the Effects or Benefits of it which are procured by it communicated to us; for this is in truth no Imputation. It cannot be said in any Congruity or Truth either that Justification and Adoption are imputed to us, or that the Intercession of Christ in Heaven is imputed to us. Yet the former are communicated to us through the imputation of this Righteousness, and of the latter we do receive the benefit. None that I know of ever said that the Resurrection and Ascension of Christ are impu-

imputed to us ; yet are we made partakers of the Effects and benefits of them. To deny that Christ's Suretiship-Righteousness it self is imputed to us, is to fall in with the *Socinians*, and the very thing which they contend for. And indeed the thing is plain, that in our being justified, either this Righteousness of Christ it self, or a Righteousness of our own must be imputed to us. For there cannot be Justification without the Imputation of a Righteousness, any more than there can be Condemnation without the Imputation of a Crime ; and besides, the Scripture speaks so much of Imputation in the Business of Justification, that I know not any who would be called Christians that have denied all Imputation in that matter. And thence it is, that those, who have either out of Darknes, or out of Hatred against standing in the Righteousness of Christ denied the Imputation of that very Righteousness it self unto us, have all of them substituted another Righteousness, even a Righteousness of our own for us to stand in, before God, and be justified in.

2. *This gracious Imputation is valid and effectual to constitute Believers righteous.* So the Apostle tells us most expressly, *Rom. 5. 19. As by one mans disobedience many were made Sinners, so by the obedience of one shall many be made righteous.* The word which the Apostle there useth, and is rendred *made*, signifies constituted, and points to Imputation, as the way how we are made Righteous. And besides, he tells us it is in the same manner, *as we are constituted Sinners by Adams disobedience, so in like manner we were made Righteous by Christ's Obedience.* But the former, namely our being made Sinners is by the Imputation to us of *Adam's* disobedience, by it Judgment was, or Criminalness came upon all Men to Condemnation, as *ver. 16. and ver. 18.* and therefore by the free gift and graci-

ous Imputation of this Righteousness of the Second *Adam* doth Justification, even Justification unto life come upon us. Such a validity and efficacy there in is Gods Gift and Imputation, that by this Righteousness of Christ it being imputed to them, Believers have a Title and Right to pardon, to the Favour of God, to Adoption, and to Eternal Life. On account of this Righteousness being thus made theirs, it is, as I conceive, that they are said to be *Worthy*, *Rev.* 3. 4. to walk with Christ in white; worthy of Joyful Communion with Christ, not in themselves, but as in him, and having his Righteousness upon them, in whom they are made the Righteousness of God.

3. *This Righteousness is upon Believers not only for the change of their Estate at first from a State of Wrath and Condemnation, to a State of Favour with God and Justification, but also for the continuing of them in that Estate for ever.* This is that which the Apostle saith, *Rom. 5. 21.* Grace reigneth through Righteousness unto Eternal Life. So that Believers stand before God in this Righteousness, having it upon them all their Life, as well as at their first believing, and being translated into a justified Estate. It is in this Righteousness in which they stand justified; and not in their own Graces of Sanctification, or in any of their own new obedience. Thus the Holy Ghost teacheth us to judge and believe when he saith, *1 Joh. 2. 12* *If any man sin,* (that is, if any Believer sin, for of them he speaks) *we have an Advocate with the Father, Jesus Christ the righteous, and he is,* no only was or hath been, but *he is a propitiation for our sins.* And *1 Joh. 1. 7.* *If we walk in the light as God is in the light, the blood of Jesus Christ his Son cleanseth us from all Sin.* Our walking in the Light hath no influence at all to cleanse us from the filth contracted by the least Sin that is found with us. This I take to be one reason

reason why it is called *Everlasting Righteousness*, *Dan. 9.*
 24 The Righteousness of the first *Adam* in which he was
 created was not so, no, he sinn'd and forfeited, and lost it,
 it lasted no longer than while he continued in all things
 contained in the Law to do them. But it is not so with
 the Righteousness which the *Messiah* brings in, if it be once
 upon us through Faith, it is upon us everlastingly. Thence
 Believers are said to be *before the Throne of God without*
fault. *Rev. 14. 5.* which is much too high an expression to
 be used of the best Saint under Heaven on the account of
 his Obedient and Holy Walking; nothing but the Right-
 eousness of Christ being upon them can set them before the
 Throne of God without fault. Of this mind was the Holy
 Apostle *Paul*, when with so much vehemency and pathe-
 ticalness he renounceth his own Righteousness, and shuns
 standing in it for Justification unto Life, *Phil. 3. 9.* as *droß*
 that was of no worth, as *loss* that would undoe him, yea,
 as *dung* which would defile him, and render him abhorred.
 This he speaks of his own Righteousness, and thus his
 heart stood affected towards it in the business of his Justi-
 fication, even then when he had been converted and san-
 ctified many years, and done and suffered much for Christ
 in an excellent manner, and with a choice and Evangelical
 Spirit. *Bellarmin* indeed would have *Paul* there by his own
 Righteousness, to mean nothing but his own Hypocrisie or
 formality, and is so very angry with *Chemnitius* for inter-
 preting *Paul's own Righteousness* there, and the [*all things*]
 which he renounceth as comprizing them under his Grace
 of Sanctification, and his new Obedience, that he chargeth
 him for it with blasphemy. And indeed 'tis no wonder,
 if depreciating and crying down a Mans own Righteous-
 ness be resented as Blasphemy by a proud Cardinal, an
 haughty Jesuit and blind Papist. But the Light and
 Pregnancy of the Apostles Expressions are so strong and
 clear,

clear, that it is somewhat surprizing, that any pretending

(a) Such as Dr. Sherl. See Antifoz. p. 547 to 568, and Mr. Williams. See Pref. p. 9. and p. 202, 203, 204, 209. Grotius indeed goes the same way. Annot. in loc. And I learn by Mr. Rutherford of the Cov. p. 171. that Arminians and Socinians do so too. But I do not reckon him or them among Protestants. It is like Grotius and the Arminians might have it from the Raccovian Catechisme, cap. 9. p. 194.

to be a Protestant (a) should lick up that Popish Self-justiciaries vomit. But vain Man would be wise, though he be born like the wild Asses Colt. There is in us an obstinate adherency to our own Righteousness, and a desperate lothness to foregoe it, and be bea-

ten off utterly from it. And thence, if we see we cannot have any thing of our own before Conversion to bring us into a justified State, yet we struggle as for Life, that somewhat of our own, something done by us, or inhering in us, may some way or other be our Justifying Righteousness, or a part of it, may have some hand in continuing us in that Estate, though it could do nothing to bring us into it. But doubtless Holy David's heart was under the conduct of the Blessed Spirit of Wisdom and Grace, when he resolved to *make mention of the Righteousness of God, and of it only*, for his acceptance, as well as to *walk in the strength of the Lord God*, for his Assistance, *Psal. 71. 16.* And this was not at first Conversion only that he might be put into a State of Justification, but it was when he was old and gray-headed, and had been sanctified and done much for God, and been in a justified Estate many Years. See *ver. 9.*

4. *This free, effectual, valid, abiding imputation of this righteousness unto Believers is such, and it is through Faith so upon them, that they are thereby constituted as righteous as Christ is righteous as their Surety.* When I say they are by its being upon them made as Righteous as Christ is Righteous, as he is their Surety, I mean it not in a way of Similitude only, but

but in a way of Equality. I am well aware that this is looked on as a monstrous absurdity and horrid impossibility by *Papists* and others, who contend against the Imputation of the Righteousness of Christ unto us at all And no wonder, for Christ and his Righteousness are a *stumbling stone and rock of offence to many in Israel*; it was so of old, *Rom. 9. 32, 33.* and it will be so as long as that word, *1 Pet. 2. 8.* stands firm, that there are any in the World who are appointed to stumble at that stumbling stone. But we must not foregoe a truth so certain, so clear, so comfortable, though all the Unbelievers in the World stumble and quarrel at it. That I may, if possible, prevent the offence, I desire you would observe that I do not make comparison between the Righteousness of Christ, and the Righteousness of Believers, by their being sanctified, and their Holy walking. In this regard there is only a similitude, to dream of an Equality, would be prodigious Ignorance and blasphemous Madnes. Nor is the comparison between the Righteousness of Believers by Imputation, and their Righteousness in point of Sanctification. These are not the things compared together. To make these equal would be foolish in it self, and uncomfortable for Believers: For alas the Righteousness of the Holyest Believer, if we speak of his Sanctification and Holy walking, is far from being perfect. But the comparison is between the effect of this Righteousness of Christ upon him as their Surety, and the effect of the same Righteousness of Christ upon Believers, as it is made theirs by the Gift and Imputation of God. And moreover, what other or further effect it may have upon Christ I now consider not, but limit the comparison on that side to the effect it hath upon him as their Surety in making him Righteous. And thus understood it is a clear and certain Truth that believers by the Imputation of it to them are as righteous

as Christ is Righteous as their Surety. For as he is perfectly Righteous, having fully paid their Debt, and being fully discharged, so are they in him. There is no condemnation to them no, not one, *Rom. 8. 1.* Their sins though in themselves as Scarlet, red as Crimson, are yet made as Snow and white as Wool. *Isa. 1. 18.* Their Iniquities though sought for, yet are as if they were not, and though searched for, yet shall not be found: So perfect and full is Gods pardon, so complete is God's justifying of them, *Jer. 50. 20.* There is none can condemn them, there is none can lay any thing to the charge of those Elect of God, *Rom. 8. 33, 34.* They do stand before the Throne of God without fault, *Rev. 14. 5.* For they are made the Righteousness of God in Christ, *2 Cor. 5. 21.* then which no higher, no more full or emphatical Expressions are any where used of Christ's being righteous as their Surety, nor can be readily invented. Moreover those very words which the Holy Ghost useth by the Prophet with reference to Christ's acquittal and righteousness, as the Surety of Believers, *Isa. 50. 7, 8, 9. viz.* that he shall not be *confounded*, that he shall not be *ashamed*, that he is *justified*; that there is none that shall *condemn* him; these very words doth the same Spirit by the Apostle use, and that in the same sense concerning the discharge and righteousness of Believers, through this righteousness of Christs being upon them, namely, that they shall not be *ashamed*, and that they shall *not be confounded*, that they are *justified*, and that there is none that shall *condemn* them, *Rom. 10. 11. 1 Pet. 2. 6. Rom. 8. 33, 34.* Thus showing that this Suretyship-righteousness of Christ which is through Faith upon all who believe hath as to this the very same effect upon them that it hath upon Christ as their Surety. And indeed the thing is so obvious and plain, that the Original Debter is as clear and free as his Surety is, considered as his Surety, when the

Debt

Debt is paid and that Payment accepted for, and adjudged to the Original Debtor by the Creditor ; that I see not what can possibly cause any to doubt of Believers being as righteous as Christ, is consider'd as their Surety, if he be not influenced by a secret disbelief of our being constituted Righteous by this Suretyship-Righteousness of Christ being upon us, and imputed to us through Faith, or by a lothness at heart to stand justified in it only, and a desire to stand righteous in some righteousness or other of his own. And it is but too manifest that this lyes at the bottom with many who exclaim against it as an impossible thing, and a monstrous paradox.

Nor is it a truth only that Believers are in the sense before given as righteous as Christ : But it is also true (and I the rather mention it, because it tends to clear this whole matter) that Believers have that very same title to the favour of God here, and to Heaven and Glory hereafter that Christ hath as he is their Surety. 'Tis true Christ hath another title and right both to the Love of God, and unto Heavenly Glory, *viz.* by the prerogative of his Birth (if I may so express it,) I mean his Eternal Generation, as he is the only begotten Son of God. But though he was rich, yet such is his Grace, that for our sakes he became poor ; he consented (not to foregoe this his title but) for a time to foregoe the actual injoyment of the full fruit and benefit of it. He was contented to lay aside his Glory for a time, and to dwell here below on Earth under the frowns and displeasure of God his Father, until he should fully to the utmost farthing have paid our Debt : But then he was to be restored and raised up to the injoyment of his Fathers Love and Heavenly Glory in the vertue of that forementioned double right or title, *viz.* both as the Son of God by Nature, and also as having discharged all the Debt of the Elect as their Surety; this latter being accumulated and superinduced

upon the former, and therefore being not a Natural, but an Acquired Title. Now it is of this latter, this Acquired Title that I speak of when I say Believers have the same Title to the Love of God, and Heavenly Glory that Christ as their Surety hath. For this his Title lyes in his having perfectly pleased God in all the Demands of his Justice, by virtue of the Moral Law. And this very thing is a Believers Title also, this Righteousness of Christ which answers all the Demands of the Justice of God by the Moral Law, is through Faith without difference unto them all, and upon them all who do believe. I know right precious Faith may possibly stagger at these things they are so great, and so astonishing; I know also the Devil, whose Eye is Evil towards us, because God is so exceeding good, doth malign our taking of them in, and feeding on them. And thence he doth labour to forestall and shut up our Hearts against them, both by mis-representing them, and by loading them with horrid consequences, such as a spirit of any tenderness cannot but abominate. Whereas those Blessed Truths neither have any such frightful and deformed face, if set and viewed in a true Light, nor are there any false or evil consequences that can be inferred from them. Therefore that if possible I may remove all stumbling blocks and rocks of offence, let me subjoyn these four things further, with reference to what I have been delivering.

1. Nevertheless, *Believers cannot be said to be in all respects righteous as Christ is righteous.* No, far be such a thought from us. To entertain it would be damning and blasphemous Ignorance and Arrogance in conjunction. To say nothing of that vast imparity and disproportion that there is between the inherent righteousness of Christ and of Believers, which may be fitly called the righteousness of their Sanctification, nor of the great Inequality that is between the righteousness of the walk or practice of Christ

Christ and of Believers, which I may call the righteousness of their Obedience ; for as to this I did even now observe that there is no more but a resemblance or likeness, the best Believer falling woefully short of his blessed Pattern : Even with reference to this Suretyship-righteousness of Christ, and its being on Believers, they cannot with any truth or sobriety be said to be in all respects righteous as Christ is righteous as he is their Surety. For this very Suretyship-righteousness of Christ is upon him, as the Original Native Subject and efficient of it ; he wrought it out. But it is on Believers by derivation from Christ as they are in him. Hence, the Glory of bringing it in is his, even Christ's peculiar and wholly Due to him alone, they share not at all with him therein ; though they do through his Grace participate in the righteousness thus brought in by Christ, and in the precious Effects and Fruits of it. Moreover as it is Christ's and upon him, it is a Publick or Common Righteousness, for he is a publick or common Person being a Surety for all the Elect ; as performed by him, it was performed for them all, as accepted from him, it was accepted for them all. But now every Believer is made Righteous by it for himself only, it is upon him not as a Publick, but only as a Private Particular Single Person. And therefore though Christ by this Righteousness be the Saviour and the Redeemer of the Church, yet it cannot be infer'd as both *Papists* and *Socinians* impotently argue and calumniate, that if it be imputed to Believers, and they stand righteous in it, they are Saviours and Redeemers as well as Christ.

2. *Believers are nevertheless still under obligation to obey the Law, and to walk in all Holy Conversation and Godliness, unto all well-pleasing before God.* 2 Pet. 3. 15, 16. Colos. 1. 10. 1 Thess. 4. 1. They are bound not only to do all that the Law requires, but to do it in a way of subjection to the Authority of God in the Law, and to put a respect of Obedi-

ence to his Command upon all that they doe, as well as a respect of Love and Thankfulness upon all their Obedience, *Colos. 3. 17.* Though withal it is true that Believers ought not to yield Obedience to the Law in a Legal manner and Spirit, nor from Legal or Old-Covenant Principles, nor unto Old-Covenant Ends. They ought not to obey in a servile manner with slavish fear ruling in their hearts, nay they may not fear being cast out of Covenant and favour with God for every failure of theirs; Nor are they to obey only in the strength of Grace received, but to depend on Christ for continual Influences as well as constant acceptance, *Psal. 71. 16. Isa. 45. 24.* Nor lastly may Believers obey the Law for the same end as under the Covenant of Works; namely, that their own Obedience should be their righteousness wherein to stand accepted before God.

3. *All the swervings of Believers from the rule of the Law, and all their comings short of what the precept doth require are sins in them, notwithstanding this righteousness is thus upon them.* Yea these sins of theirs do deserve Eternal Death, as justly, as much as the like sins in others do. Nay they are worse in Believers, being greatly aggravated, and of deeper demerit by this very thing, that the Grace of God hath thus appeared unto them, and hath thus exceedingly abounded to them-ward.

4. Hence it follows further, *That it is the Duty of Believers, notwithstanding this righteousness is upon them, and they are thus righteous by it, to lament their sins, and to loath themselves for them, yea to arraign and condemn themselves as worthy of Eternal Death for even the least of them.* That promise, *Ezek. 16. 61, 63.* holds out this to be a Duty and a Practice pleasing unto God. Such also was the practice of that Converted pardoned Sinner, *Luke 7. 37, 38, 47.* Her Sins were pardoned, and she was justified before, and
not

not for or by her so lamenting and condemning her self. This righteousness therefore being thus upon Believers, should not either encourage them unto Sin, or harden their hearts under sin, neither indeed doth it, nor can it so work in a Believer. The abounding of Grace to them much more than Sin hath abounded; doth oblige and teach them to abhor continuing in Sin, *Rom. 5. 21.* with *Rom. 6. 1.* Yea Believers should argue with, and reprove themselves for their Sins as *Nathan* from God argues with *David* about his Sin, and aggravates it upon him, *2 Sam. 12. 7, 8, 9.* Even so should Believers aggravate their own sins upon themselves, and load their own hearts with them from this Grace of God towards them, that this righteousness of Christ is upon them: Therefore when I said they should arraign and condemn themselves for their sins, you must not understand it as if a Believer, upon whom this righteousness of Christ is, should judge himself to be in a state of wrath: No, that would be a false Judgment, for there is no condemnation to those who are in Christ, *Rom. 8. 1.* But a Believer reflecting on his sins should lay his Mouth in the dust, and his Neck down upon the block, his Conscience should make this Judgment, and pass this Sentence on him, I am for such and such things which I have done against the Lord worthy of Eternal Death, yea I am more worthy of Hell than others, I do deserve a deeper place in it than those to whom Grace never so abounded, over whom Grace never so reigned through this righteousness of Christ as it hath and will over me unto Eternal Life.

Quest. 3. *What is the import of that word without difference?*

Ans. I shall lay before you the intendment of it in three words.

1. *This*

1. *This righteousness of God is upon all Believers, one as well as another, Gentile as well as Jew, greater as well as lesser Sinners; even all who have sinned and are fallen short of the Glory of God, as ver. 23. all who are become guilty before God, and whose mouths must be stopped, even all the World, as ver. 19. All flesh who can never be justified in the sight of God by the deeds of the Law; all who are in this common Condition of Mankind shall have this Righteousness upon them, only provided they do believe. Nothing shall hinder, nothing in their outward Condition, nothing in their Spiritual Condition shall hinder the being upon them of this righteousness, in case they do believe: That of the Apostle, Gal. 3. 28. and Colos. 3. 11. holds true, and takes place in this matter, that here there is neither Jew nor Greek, Circumcision nor Uncircumcision, Barbarian; Scythian, Bond or Free, Male or Female; but this righteousness is unto them all, and upon them all, one as well as another, if they believe. This Grace is extended to the greatest, the foulest Sinners upon their believing, as well as unto the least; according to 1 Cor. 6. 10, 11.*

2. *This righteousness is equally and alike upon them all: There is in this also no difference, it is in the same measure and degree unto them all and upon them all. One hath not more of it than another; it is no less truly, no less certainly, no less validly and effectually given and imputed to one than it is unto another. 'Tis true indeed, there is a difference in the degree and measure wherein different Believers are made partakers of some of the Effects and Fruits of this righteousness; yea there is a difference as to this in the same Believer at different times. Sanctification and Comfort are the Effects of this righteousness, and they are in different measures in different Believers, and in the same Believer at different times. But yet this righteousness*

ness

ness it self is as much upon one Believer as upon another, all Believers are equally justified or constituted righteous by it. They that have been the greatest Sinners, and are most guilty, have it upon them through Faith, and are as well and as much made righteous by it as lesser Sinners, one who hath done evil innumerable times, and whose days have been prolonged so that he is a sinner of an hundred years old, hath it upon him through Faith, and stands as righteous in it as an Infant of days doth. All that believe are alike, and equally justified; Gospel-Justification admits not of any degrees that one should be more or less justified than another, and therefore in this regard also there is no difference.

3. *This righteousness is upon all that believe in the same way, viz. through Faith.* No more, no other is required of one than of another, that this righteousness may be upon him, namely, Faith, true Faith; though this true Faith may possibly be weaker in one, stronger in another. It is true indeed that on other accounts, and for other ends and from other grounds some things may be required of some which are not required of others. In some cases Restitution, and in some cases Confession unto men even of secret Sins are required and insisted upon by God, *Levit. 6. 5. Jam. 5. 16.* And in some Cases deeper Humiliation and greater breakings of Heart than in others are called for and requisite. But this is rather for the evidencing to a Mans own Conscience or unto others the sincerity and soundness of his own Faith and Repentance, and so the assuring of that, and clearing it up to them, or to a mans self, then that this righteousness of Christ may be upon him unto the Justification of Life. If a Man have true Faith, if he do truly believe, this righteousness of Christ is upon him; though he be possibly both weak in Faith, and very defective in other graces of the Spirit, and in new Obedience,

Obedience. Nay, all our New Obedience, and all the graces of the Spirit comprized under that one word *love*, are the effects and fruits of our being justified, having this Righteousness upon us, and not at all the means thereof. It is a great and dangerous mistake to think that either our New Obedience, or any other Grace but Faith hath any hand in this righteousnesses being upon us. No, it is through Faith, and Faith only.

Use. This Doctrine shows you, the reason and spring of that precious acceptance and sweet communion with God which Believers are admitted into, and do enjoy; and also of their humble rejoycings, and gloryings, and triumphings before God; notwithstanding their guiltiness and vileness in themselves by their many and great sinings against him, and notwithstanding their abasing Convictions, and heart-wounding, heart-breaking sense thereof.

They have sinned against God, they are guilty before him as well as others; for this is the Condition and State of all the World, *Rom 3. 19.* Every Mouth is stopped and can have nothing to speak against God when he judgeth and condemneth them, for all the World is become guilty. They are involved in the common Guilt and Misery and Ruine wherein all the Seed of *Adam* are plunged, and they have that exceeding sinful sin dwelling in them which hath invaded all *Adams* posterity: And moreover they have in their own Persons sinned against God, some of them more than many others: Yea they are all of them laid under Everlasting Convictions of it in their own Consciences which can never be blotted out, that they are worthy of Eternal Death. And some of them do with *Paul, 1 Tim. 1. 15.* walk up and down under such Convictions, that they are amongst the very chief of Sinners, and with *David, Psal. 86. 13.* That they have deserved the very lowest Hell.

But

But yet nevertheless they have all of them precious acceptance with God, all their sins are blotted out, God remembers them no more for ever, *Heb. 8. 12.* Their trespasses are done away as if they had never been, *Isa. 44. 22. Jer. 50. 20.* and they do stand without fault before the Throne of God, *Rev. 14. 5.* The reason of this wonderful abounding of Grace towards them is, this Righteousness of Christ is upon them.

Nay they are not only pardoned and pronounced righteous, notwithstanding they have done so much and such vile things against God, but they are also taken into special favour with him, they are made the Friends and Favourites of the God of Heaven, as their Father *Abraham* is styled by *Jehosaphat*, *2 Chron. 20. 7.* and by God himself, *Isa. 41. 8.* and all Believers by Christ, *Cant. 5. 1. Joh. 15. 14, 15.* yea (which is somewhat higher) they are made Sons and Daughters unto the Lord God Almighty, *2 Cor. 6. 18. Gal. 3. 26. Joh. 1. 12. Psal. 45. 10.* Heirs of God and of Glory, Co-heirs with Christ, *Rom. 8. 17.* Well may themselves be ravished with admiration and sweetest delight, and call upon others to gaze and wonder at this love, (as the Apostle doth, *1 Joh. 3. 1.*) that ever they who were by Nature Heirs of Hell, and Children of Wrath and of the Devil, and who had by their sinful, hateful doings made themselves manifold times more so, should ever have such love bestowed upon them, as to be the Sons of God. But this gives the account of it, they are made thus highly accepted in that Beloved, whose righteousness is upon them.

Nor doth the Love and Favour of God rest here in having conferred such Priviledges and Dignities upon them, but it goes on still, (so mighty is the Torrent of Love which is let out upon them,) it doth bring them into a living and near Communion with God, Father, Son, and Holy
F Ghost,

Ghost, 1 *Joh.* 1. 3. 2 *Cor.* 13, 14. Though they were afar off, yet they are made nigh, *Ephes.* 2. 13. and they have boldness and access with confidence unto the Father, *Eph.* 3. 12. And God even the Father doth let out his heart-love, and manifest it and himself unto them, *Joh.* 14. 21, 22, 23. Smiling upon their Souls, making them to go into his House of Wine, and there in a victorious and triumphant manner, displaying over them his Love, sometimes even to an overwhelming, *Cant.* 2. 4, 5. Now if you ask whence is this, and how comes it to pass that God deals with them in a way of such marvellous Grace, this Doctrine tells you, the righteousness of Christ is upon them.

Moreover, The hearts of Believers are sometimes raised up unto, and filled with enlarged rejoycings, humble gloryings and triumphings, and that before God. So the Apostle declares, *Rom.* 5. 2, 3, 11. *We rejoyce or glory in hope of the glory of God, and not only so, but we glory in tribulations also:* And he comes over with that word again, *ver.* 11. *saying, and not only so, but we glory in God;* 'tis the same word in the Greek in all the three Verses, though differently rendred in our Translation. How do they thus glory in God? 'Tis through Jesus Christ, who hath brought in this righteousness for them, and by whose Death they were when Enemies reconciled to God, and by whom they have received that Atonement. They do glory before God in him only, in whom they are, and who is of God made righteousness unto them, 1 *Cor.* 1. 30, 31. and in the unchangeableness of the Love of God towards them in Christ, they do triumph even while they have before their eyes their own guiltiness in themselves, and how much matter for Eternal condemnation there is in them; for it is upon Christ's not being spared or abated any thing but being delivered up and dying, and God's justifying (all which plainly

plainly speak them in themselves obnoxious to condemnation, and worthy of Death) upon these things it is that the Apostle bottoms that challenge, and raiseth that triumphant persuasion, and Song of assurance which he there uttereth in the Name of all Believers, *Rom. 8. 32, 33, 34, 35, 38, 39.* Believers have given them beauty for ashes, the oyl of joy for mourning, the garment of praise for the spirit of heaviness, and they do greatly rejoyce in the Lord, even in the Lord, who was angry with them, and their Souls are joyful in their God whom they know they have sinned against. But how comes this to pass? Is it because their sins are through tract of time out of Gods thoughts, and Memory? No, a thousand years are with him but as one day. He is an Eternal God, and they are as fresh, and present before him, as if they were just then in committing. Is it because God thinks better of their sins than formerly he did when he frown'd upon them, and wrote bitter things against them? No, their sins are as distasteful to him, as much hated by him as ever they were, nor will he ever to Eternity have a better thought of any of them. Is it because Believers are become more vain and senseless and slightly-spirited than they were in those former days of bitterness and anguish? No verily, they have more of the heart of Flesh than they then had, and there is in them now a deeper sense of the evil of sin, and a deeper work of the Spirit of Humiliation, and more thorow thawings and meltings of heart before the face of God then ever. Whence is it then, and how comes it to pass that Believers are made even in the view of their own endless sin and guiltiness yet to triumph and rejoyce with Joy unspeakable and full of Glory! It is hence, God hath clothed them with the Garments of Salvation, he hath covered them with the robe of Righteousness, as the Prophet speaks, *Isa. 61. 10.* This righteousness of Christ is

upon them, and thence they have the consolations of God, delighting their Souls, and abounding in them.

Lastly, There are not only such great and precious things enjoyed by Believers while here, but there are also things high and glorious, laid up and reserved for them hereafter, when they shall be here no more. There shall be a Glory revealed in them far beyond all compare with any of the afflictions that they meet with in this World, *Rom. 8. 18.* They are now indeed the Sons of God, and that is such manner of Love, and so great that Men and Angels may stand and gaze and wonder at it: But though now already they be thus loved, nevertheless it doth not yet appear what they shall be. Only we know that when the only begotten of God, the Prince of Life, and Lord of Glory shall appear, then shall they appear with him in Glory, and they shall see him as he is, and they shall be made like him, even these vile Bodies shall by him be fashioned like his own Glorious Body, *Colos. 3. 4. 1 Joh. 3. 1, 2. Phil. 3. 21.* And in that day the world shall see and know, and they themselves shall everlastingly feel that Christ is in his Father, and they in Christ, and he in them, *Joh. 14. 20.* And that both Christ and the Father too have loved them as the Father hath loved Christ, and that very love wherewith the Father hath loved Christ himself shall be in them for ever. *John 15. 19. Joh. 17. 23, 26.* But now if you ask as she sometimes did concerning another great work of love and wonder, *Luke 1. 34.* How can these things ever be, seeing they are such sinful, such guilty, such vile, and loathsome, and hateful Creatures in themselves: This Text, this Doctrine answers all in this one word, *The righteousness of Christ is through Faith unto them all, and upon them all without difference who do believe.* Let your hearts answer and eccho back as *Maries* there did, *ver. 38, 45. Behold the handmaid of the Lord, be*
it

it to me according to thy word. Stagger not you at these great things as incredible, as impossible ever to be done for you who are so ashamed of, and do so exceedingly abhor your selves, and who are worthy of nothing but to be rejected and abhorred of God eternally, but believe, take them in by Faith, and by Faith receive the gift of this righteousness, and then there shall most assuredly be a performance unto you, even unto you, of those things that have been told you from the Lord.

ROM.

R O M. iii. 22.

Even the Righteousness of God which is by Faith of Jesus Christ unto all, and upon all them that believe; for there is no difference.

THE Point of Doctrine observed from these words you may remember was to this purpose.

Doctrine. There is a Righteousness of God which is by Faith of Jesus Christ unto all, and upon all without difference who do believe.

Six things have been proposed to be spoken to for the clearing up of the Doctrine, viz. 1. *What is this Righteousness of God, and why so called.* 2. *How it is unto and upon all that believe?* 3. *What is the import and meaning of that word, without difference?* 4. *What is this Faith of Jesus Christ?* 5. *What reference hath this faith unto this Righteousness being on Believers?* 6. *Whence is all this, and how comes this about?* Of these particulars I have already gone through the three former, and know not any need either to retract, or to explain further what was then delivered, so shall it go with your Souls, so will God deal with every one of you, as you receive or reject those Truths of his.

That which is now before me is those other three remaining particulars for the clearing up of the Doctrine, and the further application of it. And hereto I now address myself.

Q. 4. *What is this Faith of Jesus Christ?*

Ansiv.

Ans. By Faith of Jesus Christ is meant Faith upon him, that Christ is the object, not the subject of it. Not that Christ is he that believes, but he on whom we believe. So is this manner of speaking used elsewhere, *Gal. 2. 16. Knowing that a man is justified by the Faith of Jesus Christ, we have believed in Jesus Christ, that we might be justified by the Faith of Jesus Christ.* And so *ver. 20. I live by the Faith of the Son of God.* So in *Acts 3. 16. By Faith in his Name.* It is the same case and construction in the Greek as it is here in the Text and in the *Galatians*, and might as well be rendred Faith of his Name. You have the like, *Mark 11. 22. Have Faith in God*, or as your Margins tell you, *Have the Faith of God.* It might as well be rendred here *Faith in Jesus Christ* as it is their *Faith in God.* The Grammer and the meaning is the same in both places. It is *genitivus objecti*, not *efficientis* or *subjecti*.

It being then Faith on Christ, let us next consider what this Faith is: And I shall briefly touch on three things concerning it.

1. *The subject of Faith is the heart of a convinced, broken-hearted, humbled sinner.* Faith is seated and acted in the heart. *Rom. 10. 10. With the heart man believeth unto Righteousness.* And it is the heart of a convinced, contrite, humbled Sinner. Where there is not any conviction of Sin there is no Conviction of Righteousness. For as the whole and well do not need, so they do not see and feel themselves sick and wounded unto Death will not seek to a Physician, nor commit themselves into his hands. He that doth not see himself in danger of Death by the Avenger of Blood will not flee to Christ for refuge to lay hold upon him, which is the work of Faith, or that which the Soul doth in believing; as the Apostle sets it forth, *Heb. 6. 18.* The very nature of Faith and the Acting of the Soul in it, is such as doth imply and include a sight and sense of Sin and Misery, and an over-powering, practical, lively, heart-influencing Conviction

viction of utter helplessness in a mans self, and unworthiness to be helped by God. In believing the Soul looks on it self as in a perishing Condition, *Luke 15. 14, 16, 17, 19.* as a poor and needy Friendless and Fatherless Creature, *Hof. 14. 3.* and betakes it self to Sovereign Grace and Mercy. It believes *that it may be justified, Gal. 2. 16.* which implies that it sees it self lyable to condemnation: Yea, it *knows* as the Apostle there speaks, *that men are not justified by the works of the Law,* that is, in its believing it is under a particular and lively Conviction, that by the works of the Law neither any other, nor it self shall ever be justified, and it is thereby influenced to seek to be justified by Christ in this way of believing. Not but that after Faith and Pardon, and a sense of it too, there are deep humblings and meltings of God according to that promise, *Ezek. 16. 61, 63.* and we see was in her, *Luke 7. 38.* Nevertheless a truth it is, that Unhumbledness and Pride are inconsistent with true Faith, *Joh. 5. 44,* and so also is impenitency and hardness of Heart, the Seed of the word of the Gospel will never take root and grow up in such an heart, *Matth. 21. 32.* and *13. 20, 21.*

2. *The object of Faith is Jesus Christ,* that is, *the anointed Saviour,* or the Name of Christ, as *1 Joh. 3. 23.* and *Joh. 1. 12.* that is, Christ as made known, and set forth and declared in the Gospel. And in the Gospel he is set forth as the Ordinance and Servant of God for saving Sinners of the Sons of Men. Christ is the next and immediate object of Faith, God is the ultimate Object of it. For by him we come to God, *Heb. 7. 25.* and by him we do believe in God, *1 Pet. 1. 21.*

3. *The hearts acting towards this object in its believing is most properly in a way of trust and dependance and affiance.* The Holy Ghost, who is the Author and worker of Faith, and who best knows the Nature of it, doth in Scripture set

set it forth by great variety of expressions, some proper, some metaphorical. *Trusting* and *believing* in, are among the proper expressions whereby the Holy Ghost declares the Nature of Faith, and the acting of the Heart therein towards Christ and God by him. The former is used by him, *Eph.* 1. 12, 13. *Isa.* 50. 10. and 26. 3, 4. and often elsewhere. The latter is used *Gen.* 15. 6. *Joh.* 1. 12. and 6. 29. and 14. 1. *Gal.* 2. 16. *2 Tim.* 1. 12 and in many other places. There are also some Metaphorical Expressions used by the Holy Ghost to the same purpose. And as they are in their Nature apt and fit to let in a Light of Understanding into our Minds, and to guide them in their conceivings concerning the Nature of this Faith, through which the Righteousness of Christ comes to be unto all, and upon all that believe: So the Holy Ghosts using them, warrants us to use them in speaking of and describing Faith. To give some instances. Believing is called *looking* unto Christ, *Isa.* 45. 22. and it implies a *looking* to him with *earnest desire* and *expectation*. For that expression in the *Prophet*, is taken from that Ordinance in *Moses*, *Numb.* 21. 8. where you find the *Israelites* directed when stung by the Fiery Serpents to *look* to the Brazen Serpent that they might not dye but live and be healed. Christ shows us that himself was shadowed and prefigured by that Brazen Serpent, *John* 3. 14. and his death by the lifting of it up, *John* 12. 32, 33. and accordingly by their *looking* to it, was *believing* taught, as Christ plainly intimates, *John* 3. 15. And therefore as an *Israelite* who felt himself stung by the Fiery Serpents and dying, *looked with earnestness of expectation* to the Brazen Serpent; in like manner doth the Heart of a convinced Sinner work towards Christ in believing. Again, Believing is called *coming* to Christ, *Matth.* 11. 28. *John* 6. 37, 44, 45. for in *ver.* 35. he had explained *coming* to him by *believing* on him. But

what manner of coming is it? Is it a dead, cold, careless coming? No, it is a coming with appetite and affection, as an hungry man comes to his Meat, and a thirsty man to drink; which also is Christs comparison there. And thence elsewhere the same Spirit who is the worker of Faith in us, and under whose hand the Soul is conducted and doth act in its believing, calls it a *fleeing unto Christ for refuge, to lay hold upon the hope set before us, Heb. 6. 18.* All the expression sets forth *earnestness* in the Heart in its believing. For they are taken from the practise of one who finding himself in danger of Death from the Avenger of Blood, fled unto the City of Refuge (the Ordinance for which you may see *Numb. 35. 13, 15.*) or from the practise of a self-convicted, self-condemned Criminal among the *Jewes*, who fled to the Tabernacle and caught hold on the Horns of the Altar (as you see *Joab* did *1 King. 3. 28.*) even in like manner doth the Soul act in believing, it *comes*, it *flee*s to Christ for refuge, it *lays hold* upon him. Moreover, Believing is called by the Holy Ghost *committing* our Selves, and Souls, and Concerns unto Christ and God in him, *Psal. 31. 5. 1 Pet. 4. 19. Psal. 37. 5. and 10. 14. Prov. 16. 3.* I know the word in the Original in those places is different, but so it is rendred by our Translators, and that not amiss. And the Apostle *Paul* plainly shows that believing on Christ is a committing of our Souls unto him, when speaking of himself he saith, *I know whom I have believed, and know that he is able to keep that which I have committed to him, 2 Tim. 1. 12.* Lastly, (for I will mention no more) Believing is called *leaning, staying, resting*, viz. on Christ and on God, *Isa. 50. 10.* This I conceive was taught them and us by that Ordinance which enjoined him that brought the Sacrifice to lay his hand, or lean with his hand upon his Sacrifice, *Exod. 29. 10. Lev. 1. 4. and 3. 2, 8, 13. and 4. 4, 15, 24, 29.*

33. and 16. 21. I know that Rite is by many interpreted as signifying the transferring or translating of the Sin of him that brought the Sacrifice unto or upon the Sacrifice which was to be offer'd for him. But the laying of our Sins upon Christ is not our act but Gods, *Isa.* 53. 6. and the word used in *Exodus* and *Leviticus* doth signify a leaning with stress and might, and is rendred, *Psal.* 88. 8. *lyeth hard*, and *Ezek.* 24. 2. *beset*, that is, pressed upon with force and strength. And the Apostle (if I mistake not the meaning of the place, which I think I do not) tells us, *Heb.* 6. 1, 2. that *Faith towards God, or on God, is the doctrine of laying on of hands*, that is, the thing taught by that Rite or Ceremony; even as *repentance from dead works* is the doctrine of, or thing taught by their *Levitical washings*, which I take to be there meant by Baptisms. However it is manifest that the Holy Ghost frequently sets forth *believing* by *leaning*, *staying*, *resting*, and words of like import. And very apposite and lively Metaphors they are, for they do hold forth both the nature and the tendency of Faith. The Nature of Faith, inasmuch as in believing the Soul doth make an adventure of it self, and all its concernments for Eternity, upon Christ and this Righteousness of his. Such an Adventure, that if Christ and his righteousness should fail it, it hath no other hopes or expectations, but must fall and perish and sink it self for ever. And the tendency of Faith, namely that it tends to bring in ease and peace, repose and tranquillity, yea, Assurance, and humble, holy Security into the Soul. Or, as the Apostle expresseth it, *Rom.* 15. 13. it tends to the Souls being filled with all peace and joy; for the end of Faith to which it tends, is joy unspeakable and full of Glory, *1 Pet.* 1. 8, 9. The word used in that forementioned Rite which I said signifies to lean upon with stress and weight doth also signify to susteyn, support, uphold,

and is often so translated. It is such a leaning and relying as brings in relief and support, and on that account it very aptly sets forth believing.

Quest. 5. *What is the reference that Faith hath unto this Righteousness of Christs being upon them that believe?* For the Text and Doctrine say it is *through Faith* unto them and upon them.

Answer 1. Some there are who (possibly out of a godly fear of giving too much in this matter to man, or any thing done by him,) seem to deny that Faith hath any reference unto Christs Righteousness being upon us, save onely by way of discerning or evidence. And accordingly they seem to make Justification to be nothing else but Gods speaking peace in the Conscience of the Sinner, and causing it to see and hear what was done for him in Heaven long before. Possibly they might be led into that mi-

stake by the Expression of some great Divines, who are far from being *Antinomians*, that the Sentence of Justification is *terminated on the sinners Conscience*. Wherein I conceive

Rutherf. *Exerc. de gr. cap. 2. p. 24.*
Owen *Append. against Biddle, p. 19.*
Bradsh. of Justific. C. 23. *To. 6. & C. 24. To. 15.*
Nort. Orth. Evang. pag. 311, 315, 317, 318, 322.

they mean no more but that it is a sentence of God so declared in his Word, as that the Conscience may and ought to receive it, and sit down satisfied and acquiescing in it. For surely to confound Justification and Assurance, and make them one and the same, must needs be a wide mistake; when the Scripture plainly declares, that they may be separated, *Isa. 50. 10.* Though it is true, that Faith, if it be sound and saving, doth tend towards Assurance or Peace of Conscience, and that there is some kind of Assurance in all Faith, if it be the Faith of Gods Elect, Faith
of

of the operation of God. Namely, there is an assured satisfying perswasion in the heart concerning the Object of Faith, or the thing believed on. This kind of Assurance God requires in all acceptable Worship, *Heb. 10. 22.* and the Apostle tells us there was this Assurance in the *Thessalonians* at their first believing, *1 Thef. 1. 5.* Nevertheless to make Faith to have no other influence unto our Justification, or Christs Righteousness being upon us, than to discern and see it, doth not come up unto the expression of the Holy Ghost in the Text, where he saith it is upon us through Faith, not, it is *seen* or *discerned* to be upon us.

2. Of late some (chiefly *Socinians* and *Semi-socinians*, who reject the Imputation of Christs Righteousness, allowing only the benefits or effects of it to be upon us, and communicated to us, but not the Righteousness it self) find much fault with that word *instrument* in this matter, and contend eagerly that the respect which Faith hath to the Righteousness of Christ being on us, and to our Justification, must be expressed by the word *condition*. But this is not a Scriptural Word, and therefore we are at liberty to receive or to refuse it, as it agrees or disagrees with what the Scripture speaks in this business. And the truth is, that word *Condition* is ambiguous and of an uncertain sound and signification, and therefore there is danger in using it, for there may be deadly Poyson under it; Because there are many sorts of Conditions. Some are valuable considerations, yea, some that are the price and procuring Causes of that whereof they are the Conditions. *Grevinchovius* the *Arminian* will have Faith to be such a condition, as that the foresight thereof *moves* the Will of God as a Judge to give us the reward of Life. And another among our selves asserts, that all the benefits of the Covenant of Grace (among which surely Justification,

cation, Adoption, the Righteousness of Christ being upon us, and our being united to him, are none of the least) are rewards given, not indeed *for* our believing, saith he, not by way of Merit, not of Debt, yet in way of *reward*. Another, who speaks clearly and less covertly, saith expressly, that God justifies and saves none but *for* their believing. And another who searched and saw as far as either of them, and speaks out, saith plainly, that we are Pardon'd, Justified and Adopted to Eternal Life as a *reward* to Believers *for* their *Faith* and *Obedience* : And withal tells us in the same Book, that *Reward and Merit are Relatives*, so as that *wherever there is Reward following, there Merit went before*, and that *there is no Reward, but it is a Reward of Merit*. 'Tis true indeed, he will have the Merit of our repenting and believing, but a *subordinate Merit*, and Christ's the principal. But what is this better than the old Popish Notion, that Christ Merited that we might Merit, and we Merit in the virtue of his Blood, and by Gods Grace? And indeed he expressly owns this Tenet of theirs. But surely this is another Gospel, that we are pardoned, justified, adopted, and vested in the Priviledges of the New Covenant Estate as a *reward of* or *for* our believing, repenting, or new obedience ; and a Doctrine grosser than many Learned Papists hold, as great Merit-mongers as they are ; For they insist upon it as one condition requisite unto Merit, that the Person Meriting the Reward must first be in a State of Grace and Favour with God ; and therefore Justification and Adoption cannot be Merited by us, nor are conferred upon us as a reward of any thing that we do. Yea, methinks it is a very pernicious and Soul-destroying Error, if there be or ever have been any such in the World. For if a Mans Heart be influenced by it, and moulded according to it in all his treating with God and applications to him for pardon of Sin,

Sin, and Justification and Adoption, he is wholly led aside quite off from the way of the Gospel, and it is utterly impossible he should ever truly believe. For Faith receives, and looks for Union to Christ, interest in this righteousness of his, pardon of Sin, Justification and Adoption, not as a reward for or of any thing that we do, but meerly of Free Grace, and wholly for the sake of Christ and his righteousness. I conclude therefore that though this Word *Condition* may be used, and is so by some, in a sound sense, and with a good meaning, concerning Faith, and its reference to the righteousness of Christ being upon us; yet it is neither convenient nor safe. For it may occasion an unhappy stumbling, and a Soul-ruining mistake. And therefore I cannot but joyn with that great Divine, who wisheth it were laid aside, and wholly disused, because there is danger in it, or at least, (if men be impotently fond of the word) that it were both more soundly meant and better explained than it is by our present Contenders for it.

Dr. Tho. Goodwin on
Eph. 2. Sermon. 22. p. 301.

3. The generality of all those that own the righteousness of Christ being upon us, as that wherein we stand justified, have used to express the influence of Faith thereunto by that word *Instrument*. So the *Westminster Assembly* do, both in their *Confession* and in their *Catechism*. Nor have I seen any thing alledged against expressing it by that word, that amounts to any more but that the word is not strictly and precisely proper in the same sense wherein it is used in other cases; which for my part I will easily grant. But what then? *Ars posterior prioris utitur operâ. Artes in usu congregant.* We must of necessity, and are warranted by the practise of the Holy Ghost to use Figures and Tropes in speaking of and declaring the Truths of God. It is also readily granted that the word *instrument*

ment is not found in Scripture used concerning Faith in this matter. But yet for all that it may be a word of the Holy Ghosts Teaching; for it is suited and apt to declare, and let in into our Minds the true Notion and conception of what the Scripture declares to be the reference of Faith unto our Justification. The Scripture saith it is *by* and *through* and *of* Faith, yea, it saith that *God justifies us by Faith and through Faith*. I know no word that doth so well expresse the work and use of Faith in this matter which the Holy Ghost sets forth by receiving, *Joh. 1. 11, 12. Rom. 5. 11, 17.* where we are said to *receive* Christ; and to receive his Righteousness and the Atonement made thereby. An expression that speaks both our having it, or being possessed of it, and the means or way on our part, wherein it is effected or brought about, *viz.* that it is *by* and in such a like acting of our Hearts towards Christ and his Righteousness, as answers the work of the Hand in taking and receiving a corporeal thing offer'd to us, and by our taking it made ours. For my part, as on the one hand I would not be needlessly tenacious of a word where we can as well retain and expresse the Truth without it; so on the other hand, I cannot but observe, that all those (even to a Man, not one as far as I remember to be excepted) who quarrel with that word *instrument*, and wrangle to bring in the word *condition* in this business of our Justification, and Christs Righteousness being upon us, do labour under that Covert to bring in withal a very weighty and momentous alteration in the substance of the Doctrine of the Gospel: For they would also bring in other things, *viz.* Repentance and Love and new Obedience, as Conditions of our Justification as well as Faith, and as the Righteousness which is imputed to us, and wherein we stand: And they are generally for a *conditional Redemption* also, and many of them for a conditional Election too.

4. I shall therefore, waving those dissatisfying words set before you what I conceive to be the Truth of God in this matter briefly in a few Propositions, concerning the reference that Faith hath unto the Righteousness of Christ being upon us. Onely premising two things.

First, That I am speaking of *possession or actual injoyment of this righteousness of Christ, not of right or title to it.* Right and Possession are different things, and therefore things of a different Nature, and may be one without the other. Faith hath no influence, no not so much as in a way of instrumentality, to confer upon us a right and title to Christs Righteousness, all the influence that Faith hath in this matter is onely unto our actual Possession of it; which the Holy Ghost calls our *having it, Phil. 3. 9.* and here in the Text its *being upon us.*

Rutherf. of the Cove-
nants, p. 231, 232.

Secondly, *This Possession, or having this Righteousness of Christ,* the reference of Faith whereunto I am speaking of, *is that having it which is unto Justification of Life, and that as the next and immediate effect of this Righteousness, being thus upon us.* It is having it freely imputed to us, so as to stand in it before God for the present and everlasting acceptance of our Persons as righteous by it unto Eternal Life: It may be (and indeed is) upon us, as to some effects of it, and this not be through Faith, but unto Faith. For Faith is obtained for us by it, and bestowed on us for the sake of it. But its having an efficacy for us, so as to have some effects of it communicated to us, is indeed its operating for us and on us, but it is not its being upon us which the Text speaks of. This righteousness is one thing, the saving effects of it are another. The thing I am to speak to is not what reference Faith hath to any of the effects of this righteousness being wrought on us, but what reference it hath unto the being on us of this righte-

ousness it self, and that by the free gift and valid imputation of God unto Justification of Life.

Having premised these two things, I shall deliver my self touching this matter in Six Propositions.

Propof. 1. *There is a reference or respect of connexion between Faith and this Righteousness being upon us unto Justification of Life.* And this connexion is inviolable, and holds in all persons. (I speak of such as are adult, for how it is upon Infants I now consider not). Inſomuch as it is a certain Truth, that whoſoever believeth not, this righteousness is not upon him; and whoſoever hath it upon him is a Believer. Having believed, and having this righteousness, are ſo inſeparably connected and linked together, that where-ever there is one the other alſo is; and if there be not both there is neither. If thou haſt not believed with the Faith of Gods Elect, thy own Conſcience ought to paſs this Judgment on thee (for God in his Word doth it) that thou haſt not this righteousness upon thee. And on the other hand, if thou haſt indeed believed with this Faith of the operation of God, and thy Conſcience know it, thou mayſt then conclude aſſuredly, that whatever thy Sins have been, or whatever thy defects and corruptions now be; yet this righteousness of God is upon thee, thou haſt it, and thou doſt ſtand in it.

Propof. 2. *There is a reference of order between a mans believing, and this righteousness being thus upon him.* I do not ſpeak of an order of Time, but an order onely of Nature and Conſecution of the one upon the other. And ſuch an order there is among the Bleſſings and Benefits of the Covenant. For it is ordered in all things, 2 Sam. 23. 5. all the concernments and bleſſings and benefits of it are wiſely and graciously diſpoſed and ranked by God. You may ſee it in other Inſtances. We are not firſt made Children and then pardon'd, but firſt pardoned and then adopted to be

be Children. We are not first sanctified and then justified, but first justified, and then being justified we are sanctified. Not that there is any space of time between them, no they are as to time done together and at once; but yet there is an order of dependance and causality. Our being sanctified is the Effect, not the Cause of our being justified, and our being justified the Cause, not the Effect of our being sanctified. In like manner it is between our believing and this righteousness being upon us for our Justification, or the change of our state. It is through Faith that this righteousness is upon us as the Text expressly saith, and the Scripture every where speaks, not contrarily.

Propos. 3. *There is between our believing and this righteousness's being upon as a reference of causality.* For Faith is a means thereof by the Ordination of God, and whatever God hath ordained as a means, hath some causal influence towards that whereof it is by him made a means. Those Expressions of the Holy Ghost that we are justified by Faith, and *through* Faith, and this in the Text, that this righteousness is upon Believers *through* Faith, do imply some kind of causality, nor do I see how they can be satisfied, or a just account given of them without admitting some kind of causal influence and efficiency to be in Faith towards our *having* this righteousness, or its being upon us. I hope you will not stumble at the word *causality*. All that call Faith an instrument do speak as much as I mean, for *instrumenta etiam in causis adjuvantibus connumerantur*, Instruments are a sort of Causes. Those who are very tender in this Point and greatly averse and watchful against ascribing too much in our Justification unto any thing in us or done by us, yet do concerning the hand of Faith herein freely use those words *Causality*, *Efficiency*, and *instrumental cause*. See Dr. Owen of *Justification*, pag. 148, 149.

150, 151, 152, 153. Mr. *Durham* on *Rev. digres.* 11. and indeed it is the common language of all Protestants who own the imputation of the righteousness of Christ unto us. I shall endeavour to clear it further in the following Propositions.

Propos. 4. *This Causality of Faith unto the righteousness of Christ being upon us, is of the least and lowest kind.* It is not at all by way of Merit or Desert, nor is it by way of sole Efficiency, no nor principal, but all its Efficiency or Influence herein is from Gods Constitution or Ordination, and wholly by virtue thereof. And this Ordination or Constitution of God, is not that we should have the righteousness of Christ upon us either for or as a reward of our believing; No, far be such a thought from us. But God having in Wisdom and Grace made this inviolable Constitution, that this righteousness shall be upon every one that believes, it doth actually take place upon particular persons at their believing, and so this righteousness is upon them *through* Faith. He that removes out of the shade into the shine of the Sun, hereby comes to have the Sun-beams fall upon him: But that removal of his hath no influence upon the Sun, nor doth any thing to draw down the beams of it upon him. So our believing hath no influence upon the righteousness of Christ, it hath an influence onely unto its being upon us. Though our unbelief makes us unworthy of it, or of any the least mercy, yet our believing is as far from making us worthy to have this righteousness of Christ upon us, as our defective and defiled Obedience is from making us worthy of Eternal Glory.

Propos. 5. *The next and immediate influence of Faith in this matter is, that by it according to the constitution of God, our mystical vital union with Christ is accomplished.* Such an Union there is between Christ and Believers. They are ingrafted into him, *Joh.* 15. 4, 5. *Rom.* 11. 17, 23, 24.

Re.

Betrothed and married unto him, *Hof. 2. 20. Rom. 7. 4.* They do dwell in Christ, and have Christ dwelling in them, *Joh. 6. 56.* This Union is brought about, effected and accomplished by our believing; and therefore we are said to believe into Christ, *as Xeser, Gal. 2. 16.* and Faith is called a *coming to him*, a phrase which implies and holds forth, not onely that while we continue in Unbelief we are at a distance from Christ, and that Christ is the Object of Faith; but also that by believing, Christ and the Believer are brought together, if I may so express it. As Believers dwell in Christ and Christ in them, so this is by their *eating his flesh and drinking his blood, or eating him, Joh. 6. 47. with ver. 54, 56.* In eating and drinking, the Food and the drink are incorporated and made one with the Body. By eating and drinking Christs Flesh and Blood, he there means believing on him. The Metaphor is taken from their eating the *Manna*; and drinking of the *Rock* in the Wilderness; or from their eating and drinking of their Sacrifices, as you know they were by a positive Ordinance to do of some of them. Christ indeed first lays hold on us and joyas himself to us, and we being laid hold on and drawn by him, do close with him, and so come to co-alesce into one mystical Person with Christ. This our vital Union with him is indeed begun on his part, in his laying hold on us in a preventing way, but it is compleated and accomplished, and becomes mutual by our believing. Now being thus made one with Christ, his righteousness comes to be upon us unto the Justification of Life by the Ordinance, Constitution and Donation of God. It is as we are thus in him, and made Members of him, that his righteousness is upon us. As a base-born Beggar and Criminal comes to have the Honour of a Princess upon her by being Married and becoming one Flesh with an high-born Prince.

Propos.

Proposi 6. *Nevertheless this Righteousness of Christ hath some operation on us as well as for us antecedently to our believing.* It hath an operation for us. For it did make Atonement, procure our Peace and accomplish our Reconciliation unto God : These things were done and finished, they were perfected by Christ in his bringing in this righteousness. It hath also an operation upon us before our believing. To say nothing of Gods forbearing us, and showing forth all long-suffering toward us during all the days of our vanity and madness of heart, nor of any other excellent Mercies given to us then, which when Grace comes to be grafted on them become very serviceable for the furtherance of our Salvation, because it is not altogether so clear that these things which are not of a saving Nature, and which are enjoyed by us while we are not under the bond of the Covenant, nor living Members of Christ, are procured for us by his righteousness : This is certain and plain, that the Spirit, and Faith it self are procured for us by, and given to us for this righteousness, which is unto Justification upon us through Faith, *Phil. 1. 29.* Faith is purchased for us by it, and our justification is purchased by it, and both of them absolutely obtained. And it may also be said, that because Justification is absolutely procured by this righteousness, therefore also Faith, being procured for us by the same righteousness, is for the sake of it given to us ; that being the way ordained of God for our being justified, and it being a Mercy peculiar to the Elect, and a Mercy that hath Salvation accompanying it, and a leading part of the application of Christ. This possibly may be one thing that hath occasioned some to say that our Justification is rather the condition of our having Faith given us, than our Faith the condition of our Justification. I conceive they mean, that if Justification had not been absolutely procured and obtained for the Elect, Faith would never have been either given them or obtained

obtained for them. However, most certain and undeniable it is, that this Righteousness operates on us antecedently unto our believing, because that preventing Grace and work of the Spirit, whereby Faith is wrought in us, are the effects of this Righteousness, as being procured by it.

From what hath been said, Two Things follow, which I will briefly note, for the further clearing up this whole Matter, and then pass on to the last Enquiry proposed.

1. *Our being justified is not the next or immediate effect or consequence of our believing, but of Christs Righteousness being upon us.* For between our believing, and our being justified, there comes in our co-alescing into one Mystical Person with Christ by this Vital Union, and our having his righteousness upon us unto the Justification of Life: Which latter is the next fruit and consequent of that our union to him, or being in him. His righteousness is upon us as we are Members of him, and do stand in him: And this our union to him is brought about, and accomplished upon, and by our believing. Union to Christ goes before Communion with him. Union is the immediate consequent of Faith. Our having this righteousness upon us is one of the first things in our Communion with Christ. We are first in Christ, and so have him made righteousness to us, 1 Cor. 1. 20.

2. *Our Faith hath no hand in working out this righteousness for us, nor is it any part thereof.* The righteousness of Christ is a garment, a robe wherewith Believers are clothed, Psal. 45. 13, 14. Isa. 61. 10. Rev. 19. 8. But our Faith neither is a part of it, nor ever took stich in it. The Apostle here in the Text doth not say this righteousness of God is by or through Faith, or that it consists either in whole, or in part, in Faith, but that it is upon us through faith. Wherein he plainly distinguisheth between this righteousness and our believing, and tells us it is the former,

mer, namely, this righteousness of God which is upon us unto justification of life, whereas the latter, namely faith, is *within* us, not *upon* us.

Quest. 6 How comes this about, and whence is it, that this righteousness is through faith unto and upon all that believe?

Ans. This Enquiry leads me to lay open before you something of the deep Counsels of the Wisdom and Grace of God, in the Plot of our Salvation. I shall content my self onely to point a little at the Heads of Things, telling you the Story of it from its first and highest Original, in these Seven Steps.

1. God the Father from Eternity begat his Son, the second Person in the Trinity, and loving him with an infinite Love, designed a special Revenue of Glory, and Honour, and Praise, unto him, as from all his Creatures in their kind and way, so more eminently from and in a certain number of Mankind: Even those whom he chose in him before the Foundation of the World, that they should be holy and without blame before him in love, having predestinated them unto the Adoption of Children by Jesus Christ to himself, according to the good pleasure of his Will, unto the praise of the Glory of his Grace, *Eph.* 1. 3, 4, 5, 6. *Prov.* 8. 22, 23, 24—30. The End and Upshot, and last issue that all his Counsels about them come to is this, that they may be brought to the acknowledgment of the Son of God, and he and his Father be Admired and Glorified by and in them, *Eph.* 4. 13. *2 The.* 1. 10, 12. *Rev.* 5. 11, 12, 13, 14. For they were made for him, *Col.* 1. 16. *Rev.* 4. 11.

2. God hath ordained two more eminent ways for this end of bringing in a Revenue of Glory unto his Son, in the salvation of his Elect, viz. That he shall do all with God for them, and that he shall be all from God unto them. And hence as he had chosen them in Christ, so he gave them unto Christ,

Christ, and that from Everlasting to be an Head and Saviour to them, *Joh. 17. 2, 6, 9, 10. and 6. 37, 39.* And thence Christ stands engaged for them, and charged with them before God, *Joh. 6. 38, 39, 40. Joh. 10. 16.* And God beholding them in Christ, is fully at rest, and infinitely delighted, and therefore speaks as glorying and triumphing in this counsel of his, *Psal. 89. 19.*

3. Though this was in the heart of God from Everlasting, and thus consulted and agreed on between the Father and the Son; *yt God made mankind, and among them the Elect in such an estate, as that they needed not Christs so interposing between God and them, nor indeed were they capable of it,* being constituted under another head, and under another Covenant, which had nothing in it of Christ and his Righteousness, either to be brought in for them, or to be apply'd to them. And indeed it became God to put his rational Creature perfect out of his hand, *Eccles. 7. 29. Gen. 1. 27.* It was suitable to his Wisdom, Holyness, and Goodness, that if he made a rational Creature he should be made sinless and holy, and in a state of friendship with God. For else sin would have been God's work (which is impossible) and the breach have begun on God's part, which would not have been meet, for then Mans destruction would not have been of himself, nor could God have beheld the works of his hands, and have pronounced concerning them all that they were very good, nor could he have rested and rejoiced in them.

4. *All mankind, even the Elect who are given to Christ, as they were at first constituted under Adam, so they as well as others fell in him, and were plunged into ruine and death, being involved in the guilt of his disobedience.* In him they sinned, and in him they dyed, though the Son of God had undertaken for them, and stood charged with them from Eternity. For his undertaking for them was not to keep

them from falling into a state of Sin and Death, but when fallen into it, to bring them out of that Estate unto Eternal Life. Neither was his being charged with them to operate upon them till the time appointed for it; which was not till they should be plunged into Guilt and Death, so as neither they themselves, nor any meer Creature could recover them out of that Estate, and raise them up unto that happiness to which they were appointed.

This fall of the Elect into a state of Sin, and Death, and Wrath may possibly seem somewhat remote from the point in hand: But it is not. For hereby a Door is opened for the Son of God to step in, and do all with God for them, and be all unto them, and that from God. All, I say, that in this ruined, perishing condition they need to bring them to that height of Happiness to which they were fore-ordained in the great Love of God to them, and unto Christ his Son. So that as Christ speaks of the blindness of him who was blind from the Womb, *Joh. 9. 3.* That it was that the works of God might be made manifest in him; we may say of this fall of the Elect, it was in the Counsel of God designed to this end, that the depths of the Riches of the Knowledge, and Wisdom, and Grace, and Power of God might be made manifest in them: And as Christ speaks of *Lazarus* his sickness and dying, *Joh. 11. 4.* That it was not unto Death, meaning it was not that he should abide in a state of Death, so must we say of this falling of the Elect into a State of Spiritual Death in Sin and Trespases; it is not unto Death for ever, but for the Glory of God, that the Son of God might be glorified in recovering them.

5. *In order unto the recovery and Salvation of the Elect by Christ, and his being glorified therein, God hath in infinite wisdom ordained a double Union between Christ and them, or two ways of their being in him.* The one, that Christ may stand before God, and transact for them with God in Re-
demption.

demption as a publick Person : The other, that he may be all to them from God, wherein what he hath obtained and received for them comes to be *unto* them, *upon* them, and *in* them, in the *Application* of that Redemption. The one of these Unions between Christ and us I may call an *Union in Law*, the other a *Vital Union*. I confess the terms are not so apposite as I could wish, But I know not any better, and in that penury of words under which we labour, we must sometimes take up with terms which are not altogether to our minds. I call the one an *Union in Law*, because by it Christ and the Elect are after a sort made *one Person in Law*, and he bears a relation to them so as that they are said to be *in him* in his reviving, rising from the dead, and sitting in Heavenly places, *Eph. 2. 5, 6.* and that Grace, which we in our own persons are in time made partakers of, is said to have been *given us in him* before the World began, *2 Tim. 1. 9.* The other I call a *Vital Union*, because there is in it a mutual Living acting on each other between Christ and us. Christ apprehends or lays hold on us, *Phil. 3. 11.* He draws us, *Joh. 12. 32.* and we being drawn do come to him, and close in with him. Both these Unions are Mystical, that is Spiritual, Sacred and Sublime, both of them are of Grace, free and meer Grace, and therefore Supernatural, and therefore of Supercreation Grace. Both of them are for the Honour of Christ the Son of God, and both of them make for insuring of Life unto all the Seed, unto all that are given unto Christ, unto all the Elect of God : For these are but different adjuncts of the same subject. Yet between these Unions there is a manifold and manifest difference. The one was from everlasting, *2 Tim. 1. 9.* the other in time, *Rom. 7. 4.* The one is of all the Elect at once and together ; the other is not so, but brought about in the several seasons determined on between the Father and the Son, namely,

when the day of their Power, and the time of their Love dawns upon this and that particular Person; for some are in Christ before others with that Vital Union, *Rom. 16. 7.* The one is compleated and perfected in the transaction between God and Christ concerning us, without any thing done on us, or in us, or by us; which cannot be said of the other, for in it, and indeed in order to the effecting it, Christ lays hold on us. Moreover, the one, I mean that which I call *Vital Union* is reciprocal or mutual, in it not only we are in Christ, but he is also in us, *Joh. 14. 20.* and *15. 4.* and *17. 23.* *Colos. 2. 7.* In this Union there is a mutual in-being between Christ and Believers. But that other Union, which I called *Union in Law*, is not in like manner mutual; for though we are said to be *in Christ*: because of that publick capacity and common relation to us all that he stands in, yet till the *Vital Union* between Christ and us is effected, it cannot be said that he is *in us*. And lastly these two Unions stand affected one to another as cause and effect. The former, namely that which I call *Union in Law* between Christ and us is the cause of the latter, namely of our being brought into that *Vital Union* to him. And hence the former is the rule and measure of the latter, the latter is extended to all those, and to those only who are comprised within the former, and it is in the vertue and causal efficacy of the former that the latter is brought about and accomplished.

6. Of this latter, viz. *Vital Union between Christ and us*. Faith is the means on our side. Hence appears a further reason why it may well be called a Vital Union: Both because in its effecting there is a vital touch, as I may say, between Christ and us, and a clasping each on other; and also because by, and in this Union unto Christ, we are brought immediately into a state of Spiritual Life, first relative in Justification and Adoption, and then and there-
upon:

upon qualitative or transformative in Sanctification and Comfort, which are Glory begun, and shall be perfected hereafter. Hence it is that some Divines (and those no mean ones for Spiritual Light and Judgment,) make Faith to be *actus medii ut simus in vivis*, rather than *actus vite quā in vivis jam constituti vivimus*, the means and way of our being made Spiritually alive, rather than our acting Life as being already brought into a state of Life. As the Bodies closing with, and clasping hold on the Soul by the animal Spirits, which are corporeal things, is rather the means of Natural Life, than an Act of Life it self. And the Notion seems to be countenanced by the Scripture, which makes believing one thing, and Life another, and Faith the means of Life. See *Joh. 5. 40.* and *6. 53, 54, 57.* and *20. 31.* and *Rom. 1. 17.* However this is plain and certain that *he who hath the Son hath Life, and he that hath not the Son, hath not Life*, 1 *Joh. 5. 12.* and that we in our believing do receive Christ, *Joh. 1. 12.* Faith being our closing with him in that conjugal Covenant, and Relation in which we are and stand vitally united to him.

7. *It being the proper use of Faith to be the means of Uniting us thus unto Christ, and its proper Nature to rest upon Christ for all, and to receive all from Christ, the Crown of all is hereby set upon the head of Christ, and to flourish there for ever.* And thus you see how the grand original design of God to bring in a Revenue of singular Honour, and Praise, and Glory unto his Son Christ, is in this way brought about, accomplished and fulfilled. For, this Righteousness of Christ being upon us through Faith, it glorifies Christ in that he is made all unto us in our acceptance with God as righteous to Eternal Life. And indeed Faith is such a Grace, as that there is in its Nature a singular aptitude and fitness to give Glory unto Christ. This will be made apparent by considering these two things.

1. *Faith.*

1. *Faith is a going out of our selves unto Christ for all.* It is a going out of our selves as Indigent, miserable, and perishing. And to whom do we in believing go, but unto Christ? Faith therefore gives him the Glory of having in him a fulness of suitable sufficiency for Sinners in our guilty, ruined Condition. And what do we go to him for? It is for all that we need. Being guilty and under Condemnation, we go to him for Righteousness unto Justification of Life, and thence Faith is said to be in his Blood, *Rom. 3. 25.* Being utterly without strength, and dead in sins, we go to him for strength, *Isa. 45. 24.* Being frail and mutable as Creatures, and having unsteadfast, treacherous hearts as Sinners, we go to him for Everlasting Righteousness, and for establishment in himself by an unchangeable Ordinance, and constant never-failing influences, that is, in one word, for Eternal Life. Thus as the Son of God is in himself a Person of infinitely higher Excellency than the *first Adam*, and a better Head unto all his Seed than the *first Adam* was: So Faith acknowledgeth him to be an Head far better than *Adam* beyond all comparison, and gives him the Glory of it accordingly.

2. *Faith is a prime and principal part of our being conformed to the image of the Son of God.* Suppose that the principle of Grace begotten and created in us in Regeneration do contain in it the habit of Faith (which I will not now call in question nor determine) yet this is manifest, that in our acting Faith we cannot so well and congruously be said to act like God, as to act like Christ. For God never acted Faith, but Christ did, *Heb. 2. 13.* and was so open and frequent in the profession of it, that his Adversaries took notice of it, *Psal. 22. 7, 8.* He owned and professed that he lived by the Father, as we by Faith do live by him, *Joh. 6. 57.* Though he be God by Nature and of himself, yet as Mediator he lives by the Father, and the Humane

Humane Nature of Christ lives and subsists in the second Person, leaning on the Eternal Deity of the Son of God, it hath its subsistence in the bosom of the Godhead. We in believing do herein imitate Christ after our manner and measure, and according to that unmeasurable distance and disproportion that is between him and us. We lean and live on Christ, and fetch all from him and from God through him. But he is the first Pattern and Original Copy of believing; both because he lived a Life of Faith, and because the Humane Nature of Christ leans on the Godhead in the Son, and hath the Eternal Power of the Deity clasping about it, and holding it in that Union. After somewhat of a similitudinary way, though with great dissimilitude and disparity do we by Faith lean and live upon Christ, and on God in and through him, the Eternal Power of the Godhead in Christ (and not so much the strength of any created principle of Grace in us) holding our hearts unto him, and causing them for ever to lie upon him.

USE I. *Here we may see the certain perpetuity of a Believers State, and the ground thereof.* The Righteousness of Christ is upon him through Faith. His Estate therefore is not, cannot be, undecided, and in suspense. They who deny or consider not that this Righteousness of Christ is through Faith upon all that believe, and look only to the falseness and slipperiness of our hearts, and either imagine some other way then through Faith for its being upon us, or hold that we stand not in it, but in our own Obedience or Faith, as our Righteousness before God; it is no marvel if they be for Believers falling away from Grace. Their Darkness and Error in those other great Principles of the Gospel naturally leads and betrays them to this uncomfortable, unevangelical, and racking Error also,

also, that a Believers State is in suspense and undecided. But 'tis a plain case, They upon whom the Righteousness of Christ is, they are not in a State of suspense, their State is not undecided: But so it is with all that believe. It is true indeed, if Believers stood in their own Obedience, and in their persevering therein, so as to have their State depend on them, it might well be uncertain, and must be in suspense and undecided till their last breath. But their continuance in Obedience, and the not failing of their Faith, is one of the Privileges of their Estate, and the Effect or Fruit of their having this Righteousness of Christ upon them, and not the means or cause thereof. But it may be you will ask, if it be not in suspense and undecided, where is it decided? I answer; It is not always decided in their own Consciences, they may possibly be in the dark about it, and wofully tossed with weary fluctuations between hope and fear concerning their own Estate. Neither do I mean that it is decided before Men. The work and walk of a true Believer may possibly under the prevailing of Corruption and Temptation, and under Gods Dereliction, be such as to make him look in the Eyes of Men like a graceless Cast-away. Nor is it so publicly and so solemnly decided before all the World of Men and Angels, as it shall be at the great Day. But yet decided it is, and put out of suspense. Where? In the Court of Heaven, where God sits as a Judge passing Sentence concerning the Spiritual Estate of all Men. I mean his word, his written word, that's the Court of Heaven, there are Men condemned, and there they are justified, in the word God sits as a Judge, pronouncing and passing Sentence concerning Mens Estates. There he pronounceth a Sentence of Condemnation upon all that are out of Christ, and there he pronounceth a Sentence of Justification unto all, and upon all that are in Christ by Faith. This I mean by the Court
of

of Heaven. We should take heed in this matter of having our thoughts vanish into Airy Speculations and Imaginations of I know not what Voices and Proclamations made in Heaven in the hearing of Saints and Angels, just as there is here on Earth among Men, when Persons arraigned are acquitted. The Scripture tells us not of any such thing, though it tells us indeed there is Joy in Heaven over a Sinner that repents, and though it be made known to Angels when the Estate of an Elect here below is changed, yet this is not Gods justifying of him, but his revealing to them his being justified. Gods justifying us is in and by his word; what the Word speaks God speaks, and there is the Estate of every one that believes in Christ put out of suspense for ever, and immutably and eternally decided. For there is an Unchangeable, Everlasting Constitution, that the Righteousness of Christ is and shall be upon every one that believeth in him. Now he with whom God is immutably and everlastingly well-pleased his State certainly is not in suspense and undecided. But so is God pleased in Christ with every one that is in him by Faith, for this Righteousness of Christ is unto and upon every Believer.

U S E 2. This Doctrine speaks *Conviction unto all that are in their Unbelief*. You may here see, you should here read that your Estate is wretched and woful; for the Righteousness of Christ is not upon you, it is only upon those who do believe, and upon none else: And it is upon them through Faith; but you are without Faith, and therefore have not this Righteousness of Christ upon you. And if his Righteousness be not upon you, the Wrath of God, and the Curse of the Law, even of the violated broken Law are upon you, *Gal. 3 10*. For if this Righteousness of Christ be not upon you, your Sins are upon you,

the guilt of them all is upon you. As it is said of those Tyrants and Terrors in the Land of the Living in their day, that they lay down in their Graves with their Iniquities upon their Bones, *Ezek. 32. 27.* So it must be said of you, and it should be believed by you of your selves, that you walk up and down among the Living with all your Iniquities upon you; and if you dye in this Faithless Condition, your Souls shall go down to Hell with all the uncircumcised and wicked of the World, and the guilt of your Iniquities will be upon you for ever and ever. And it is very fearful and overwhelming guilt that is upon you. For there is the guilt of innumerable actual sins of thy own perpetration, in Deed, in Word, in Thought; and some of them are hainous and amazing: Ask thy Conscience else. And there is upon thee moreover the guilt of a depraved, defiled Nature by that exceeding sinful sin which dwelleth in thee, a sort of sin that hath a fulness of evil in it, and excessive madness of heart, *Eccles. 9. 3.* it hath in it Infidelity, and Atheisme, and Blasphemy, and Contempt of God, and Enmity against him; and also all the flagitious atrocious wickedness against the second Table that ever was committed by any of the Children of Men; and moreover all that audaciousness and outrage which ever broke forth in any of the Sons of *Belial* in their sinning. Such an one art thou in thy Heart and Nature before God, and therefore in his judgment (and his judgment is according to truth) guilty before him concerning all these things, though perhaps thou hast never felt many of them stirring in thy bosom. And moreover there is upon thee the guilt of thy first Fathers sinning and disobedience; when he turned Rebel against God, thou wast involved in that woful deed of his, and guilt and condemnation is upon thee thereby, *Rom. 5. 18, 19.* and from that sin of thy first Father thou canst never be discharged and justified, unless
this

this Righteousness of Christ be upon thee through Faith, *Iſa.* 43. 27. And lastly, over and above the guilt of all these sins, there is also upon thee the guilt of disobeying the Gospel in refusing and despising this Righteousness of Christ tender'd and brought near unto thee, when thou art in such a lost, and perishing, and forlorne Condition : And verily this is an heavy and an overwhelming guilt superadded unto all the rest. You should take in Convictions of your condemned Condition, and that the Wrath of God abideth on you, and will do so as long as you continue in unbelief. Do not flatter your selves and delude your own Consciences, by saying, I have mourned, and I have wept bitterly for my sins, and over my poor Soul, and I have left them, and amended and reformed my Life, and I thank God I walk so and so, blamelessly and exemplarily. Be it so, yet let me put these two Demands to thy Conscience. 1. Are these things the Righteousness of Christ? And 2. Are they Faith? If they be not the Righteousness of Christ, they can never justify thee from any the least sin: And if they be not Faith, the Righteousness of Christ will never be upon thee by or thorow them. The Scripture no where saith that the Righteousness of Christ is upon us through our repenting, nor yet through our amending and reforming; no, nor through any works of Righteousness and Obedience that we have done or can do. No, this is the Privilege, Prerogative, and peculiar Office of Faith. True it is, these things are thy bounden Duties, God will damn thee for neglecting them: But yet as true and as certain it is, that they neither are the Righteousness of Christ, nor will they intitle thee to it, and interest thee in it. Know therefore that though thou couldst mourn Rivers of Tears, or Seas of Blood, though thou couldst amend thy Life, and reform thy way, and thy heart too, so as never more to sin, and

though for the time past of thy Life thou hadst, and for all the time to come shouldst live like a Saint dropt down from Heaven, and walk up and down in the World like an Angel in flesh, shine, and sparkle, and glitter among the Sons of God, yet as all this is not the Righteousness of Christ, so neither would the Righteousness of Christ be upon thee through all these things, for they are not Faith. Thou art therefore in a state of Condemnation, and the Wrath of God abides upon thee, and will do so as long as thou continuest without Faith.

USE 3. This Doctrine speaks earnest *exhortation to get Faith, to believe.* And it speaks to you all, one and other, for you all stand in need of this Righteousness of Christ to be upon you, the very least sinner among you all, as well as the greatest. As the Apostle Paul sometime said to Peter, *Gal. 2.15,16. We who are Jews by Nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the Law, but by the Faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified:* So I say to you that are not such grievous and atrocious sinners as some others are, you as well as the greatest Sinners must believe in Jesus Christ that you may be justified. And much more you whose own Consciences neither do nor can make any other judgment of you, but that you are among the very chief of Sinners, Sinners before the Lord exceedingly, O do you get Faith, See that you believe. For in this way it will come to pass that the Righteousness of Christ shall be upon you, and in no way, by no means, unless you believe. You may try other courses, you may gad about to change your way from foul to clean, from careless and loose and prophane, to strict, and serious, and circumspect, but though you wash you with Nitre, figura and

and take you much Soap, yet your Iniquities will stand marked before the Lord, your guilt, the guilt of all your sins will still be upon you. You may take up the practise of Duties and abound therein, you may attain much light in Spiritual things, and become Eminent in Gifts: You may walk blamelessly in the Eye of the World, you may live in the fellowship of Saints, and in the observance of the Ordinances of God in the purest way of their Administration upon earth, and yet be without this Righteousness of Christ upon you: For these are not Faith. It is therefore a preposterous course to begin with taking up of Duties without looking after Faith; nay, it is an error in the Foundation, and a building on the Sand: All your building of Duties, and Profession, and Hopes will fall down, and the fall thereof will be great and fearful. Yet I fear it is the oversight and error of many Professors among us at this day, but it is a fatal and Soul-ruining one. My advice and Exhortation to you therefore is, that whatever you do in the concernments of your Souls look to it that you believe. Whatever you neglect, neglect not getting Faith: Yea look to it in the first place. Thus your Teachers should instruct and lead you: This is the Apostles direction unto *Titus*, that he should teach them that have believed, to be careful to maintain, or to excel in good works, *Tit.* 2. 8. not to teach and press Sinners in their unbelief to fall to doing good works first, and overlook believing wholly, or to *postpone* it after them. And thus you should practise, else you labour in the fire, and weary your selves in very vanity, for all your pain, and toil, and doing, will not bring it about that the Righteousness of Christ shall be upon you, for they are not Faith. But through Faith that Righteousness will be upon you, and being upon you, it will produce good works, and both your Works and your Persons be accepted, your Persons,

sons first, and then your Works. And if you believe, this Righteousness shall certainly be upon you, and you shall be accepted and made Righteous in it, how many, or how heinous soever your sins have been, or how great soever and amazing to your Consciences your guilt be. For it is through Faith, and not through works of Obedience that it is unto all, and upon all without difference who do believe. Therefore look to it that you do indeed believe, look to it that your Faith be the Faith of God's Elect.

Use 4. This Doctrine speaks to Believers, and to you it shows how you should live and walk before God, so as to please, enjoy and glorifie him. I will instance in three things.

1. *You should walk holily in all new Obedience.* If you be redeemed and delivered from Condemnation and Death (as verily you are if this Righteousness be upon you) it is that you might serve the Lord without fear, slavish legal fear, in holiness and righteousness in all the Duties required both in the First and Second Table of the Law, and that before him in sincerity and uprightness of Heart, as in his sight; and all this not in a fit only, or for a while, but all the days of your lives, *Luke 1. 74, 75.* This Love, this Grace of Christ, should constrain you and make you thus judge, *That if one dyed for all, then those all have dyed, namely unto sin; and he dyed that they which live should not henceforth live unto themselves, but unto him who dyed for them and rose again for their Justification, and that they might rise unto newness of life, 2 Cor. 5. 14, 15.* Thus the Apostle Peter also argues, pressing it upon Believers to be holy in all manner of conversation, even as he who hath called you is holy: And the ground upon which he inforceth it is this, because they are redeemed with the precious Blood of Christ. See *1 Pet. 1. 14, 15, 16, 18, 19.*

2. *You*

2. *You should walk humbly also as well as boldly.* This God doth require, *Mic. 6. 8.* for you stand accepted, not in your selves, nor in any Works of Righteousness that you have done, but wholly in the Righteousness of Christ that is upon you through Faith. Therefore when you have done all, and attained to the utmost, you should still be humble, and say you are unprofitable servants; *Luke 17. 10.* For all your obedience and conformity to the Law avails no more to justify you than your worst sins do; and you should look on your best performances and your worst sins even with the same eye in the business of Justification. Believers do own that all their best Righteousness is as to their Justification but as filthy rags, *Isa. 64. 6.* and true Converts have the like, and can have no worse thoughts of their worst sins, *Isa. 30. 22.* Labour you should and abound in the work of the Lord; not to work out a Righteousness to stand justified in before God: No, God forbid such a thought should ever be entertained by any Believer. I do not think the Saints in Heaven would be willing to exchange and put off the Robe of Christs Righteousness to stand before God for acceptance in that perfect and spotless Holiness to which they have there attained. Much less should any Believer be willing to stand and continue in a justified estate by his own imperfect defective and stained Obedience. Neither indeed can I see how such a frame of Heart can be consistent with true Faith. But obey you should because you have a Righteousness upon you, in comparison and in competition wherewith the Righteousness of Men and Angels is to be despised. Obey therefore to the utmost, but look away from it when you have so done. Obey, not to acquire or continue to your selves an interest in this Righteousness, much less to be your Righteousness before God, but that you may show forth the Praises of him

him who hath called you into Fellowship with his Son Jesus Christ.

3. *You should also walk comfortably and rejoysingly as well as holily and humbly.* For you are made accepted in the beloved. Standing in this Righteousness, having it upon you through Faith, you may, you should rejoyce and glory, not in your selves on any performances of yours, or Graces inhering in you, but in the Lord in whom you have both Righteousness and Strength : For the Lord hath sworn that in him should all the seed of *Israel* be justified and glory ; *Isa.* 45. 23, 24, 25. Having by Faith received the atonement, you may glory even in his presence, of whom you are in Christ Jesus, who is of God made unto you Wisdom, Righteousness, and Sanctification and Redemption, and you made the Righteousness of God in him, that he that gloryeth should glory in the Lord.

P O S T - S C R I P T.

THere are two Passages in the foregoing Sermons which have been exclaimed against publickly and privately by one that heard them not : And I do believe he was angered by more than two. For he is one that makes union to Christ, our having this Righteousness upon us, and our being justified by it to be given us in way of reward of something done by us ; and he is the man that makes the state of *Believers* to be undecided and in suspense during this Life. Both which Errors are damning ; the former in its Nature and direct tendency ; the latter in its Grounds and Principles. And whether he do not in truth disown the imputation of our Sins unto Christ, and of his Righteousness unto us, it is like if he live the VWorld will see more fully ; for he hath given such pregnant indications thereof as do amount to at least just cause of jealousy. But touching these things he thought it best to keep silence, and to fix his nails where he thought he had better advantage.

The

The one Point is, pag. 7. That the Incarnation of Christ is no part of his Humiliation. As to the truth of it as there laid down, I shall say little more, knowing it cannot be overthrown. The whole stress of the matter lyes in those two words, *Incarnation* and *Humiliation*, how they are taken. If the former be taken largely, as comprising Christs taking both our Nature and the common sinless Frailties of it, together with his being in the form of a servant, and made under the Law, I know not why it should be denved to be a part of his Humiliation. But if it be taken strictly for his dwelling in Flesh, or Humane Nature, comprehending under it both the act of assumption and the relation or union arising and effected thereby between the Humane Nature so assumed, and the Person of the Son of God who did assume it; neither the one nor the other of these, neither the act of assuming, nor the Union of the two Natures effected by it may be allowed to be any part of Christ's Humiliation. For *Humiliation* is not in this argument to be taken laxly and improperly for any thing which hath Goodness or Grace in it, as God's beholding things in Heaven and in Earth, is said to be an humbling of himself, *Psal.* 113. 6. So Christ might have been said to humble himself, though he had never been Incarnate. But in this subject *Humiliation* ought to be taken precisely, for that which is proper and peculiar to the second Person in the Trinity, which the Apostle calls his being *in the form of a Servant*, or rather his being made under the Law. Between which there may be conceived some difference; for Christ is now in his state of Exaltation *Gods Servant*, but he is not now under the Law, as he was in the days of his Flesh and Frailty. And taking these words thus, it is far from being a singular conceit of mine, that the Incarnation of Christ is not a part of his humiliation. Mr. Bradshaw not only saith expressly, Christ's assuming the Humane Nature, cannot properly be said to be a part of his Humiliation, but gives his reason for it, of *Justif. ch. 17. Sect. 7.* and makes the Title of that Chapter to be this, *Christ that he might take on him the guilt of sin, was made man*: Whence it is evident that in his Judgment (which is also the current Judgment of all Christians) Christ's becoming Man was not the effect of the guilt of sin being on him, but the way of his becoming capable to have our guilt imputed to him. I suppose none will imagin that Christ had been in a state of Humiliation if our guilt had not been upon him. Dr. Ames is as express as express can be to the same purpose.

purpose. *Marrow of Div. l. 1. chap. 20. sect. 3, 4.* Mr. Norton against Pinchion, *Part. 2. chap. 3. p. 205.* hath these words, *Incarnation is not a Mediatorial or Office-Act, but an Act constituting the person called to that Office.* Mr. Samuel Stone (a Divine of very exquisite judgment and acuteness, and one so far from being an *Antinomian*, that he wrote against some of their Tenets, as I gather from Mr. Baxter's *Script. Gosp. def. l. 1. p. 73.*) hath these words, *Prin. of Orac of God, part 1. ch. 17 q. 2. What is Christ's humiliation? Answ. The abasement of Christ, whereby he became subject to Divine Justice to satisfy for our offences, and to merit Life and Happiness. This abasement presupposeth his Incarnation and Union. His Incarnation is therefore no part of his humiliation.* And in his following explication he saith, *The state of abasement falls upon the Son of God incarnate, his Incarnation is one part of his sinfulness to redeem, and hence the Son of God is incarnate before his humiliation in order of Nature, being the subject of humiliation.* Hence the humiliation is ascribed to the whole Person. Lastly, since the preaching of these Sermons, an understanding Person tells me that that eminent Servant of Christ now in glory, Mr. John Collins delivered the very same thing, and being taxed for it by one who would not receive satisfaction from him, the matter was brought to Dr. Owen, who readily declared himself to concur in his judgment with Mr. Collins. It is true, Divines commonly say Christ was humbled in his Conception. So besides others, Mr. Alexander Richardson, Ames, Stone, who yet hold that his Incarnation was no part of his Humiliation, and that in good consistency with themselves, and with the Truth. For Christ's Incarnation is one thing, his Conception is another: By the one he became Man, by the other the Son of Man; the former implies only his participation of the Nature, the other together with the nature, the manner, and way of his partaking thereof; though still in Christ they did concur and co-exist. Besides there is a difference between saying Christ humbled himself in his Conception, and saying his being conceived was part of his Humiliation. The former I readily assent to; for there were many circumstances of great abasement attended not only his Birth, but his very Conception. But as to the latter I would not so crudely assert it without some explication. For that the Virgin Mary conceived him, is agreed on by all Christians; nor do I see reason to dissent from that of Ames, That the Humane Nature was really related to Mary as to its cause.

But

Dr. Owen

7.

But yet I do not remember that I have met with it in any judicious Writer, that *Mary* was a cause either of Christ's Incarnation, or of his Humiliation. And for my own part I would chuse to refer Christ's Conception (taken precisely as abstracted from all the afflictive or eclipsing circumstances of it) to the things that made him allyed in blood to us, and so a fit Person to stand and act as our Surety, rather than to his actual performing the work of Suretyship as antecedently standing in that relation unto us. For as I do not think the precept of the Moral Law obligeth us to be conceived, nor that the curse of it doth inflict it on us as a punishment, so neither do I see that Christ's Conception was any part of his fulfilling that Law for us, either in the precept, or in the penalty of it. Nor do I think it any dangerous Heresie to hold that it is not imputed to us any more than that his Resurrection, Ascension, and Intercession are not. And yet whatever there was in Christ's Conception of his fulfilling the Law either in the precept, or in the curse of it, I do look upon as a part of his Righteousness which is imputed to us. But though there were circumstances of great abasement in Christ's Conception, yet I can by no means assent to that which was again and again asserted at *Pinner's-Hall* by him, who there opposed Christ's Incarnation being no part of his Humiliation, namely, *That the Son of God was united to an Embrio*. I do not herein transgress the Apostles rule, *1 Tim. 5. 19*. I have seen the Notes of that Sermon taken by two Persons, and have had this attested by at least twice too. An *Embrio* is an unformed unorganized mass or lump, not a perfect Humane Nature. To say that the Son of God did assume, or was united to such a thing as an *Embrio* is a piece of ignorant Blasphemy. But alas, whither will the heat of opposition carry Men? That the *English Reader* may not think I am singular herein, he may look into Mr. *Norton's, Ortho. Evang. ch. 3. p. 39*.

But what is the reason why Christ's Incarnation must needs be made a part of his humiliation? I suspect there is a secret at the bottom of this matter. I doubt he discerns that if Christ's Incarnation be taken up and admitted to be a part of his humiliation, it puts an Engine into his hand to overthrow the imputation of Christ's humiliation unto us. For if one part of it be not imputed, it's easie inferring, the rest is not. And it is no difficult task to evince that the Incarnation of Christ is not imputed to us. But for that very reason I did, and still do judge it necessary to be so express in distinguishing between Christ's Incarnation and his Humiliation, and to declare the former not to be a part of the latter.

The other point deeply reflected on, is *pag. 22, 23, 24, 25. That Believers are as Righteous as Christ is, as he is their Surety*. I heard it, and took it in first many Years agoe in a Sermon from that Reverend Man of God, my Honour'd Father in Law, Mr. *William Ben of Dorchester*, a Man so shining in Holiness, so excelling in clearness of Gospel-Light, and so abounding in Solid, Spiritual, Practical, Scriptural Notions, that I have not known many that have gone beyond him, few that equalled him. I have since considered, all that I have met with against it in Papists, Socinians, and their Followers: And am and was well aware that some Learned Men seem to decline owning it, but 'tis only in the sense in which their Adversaries mean it, and would infer it. Others seem to own it with certain limitations and explications. I no way doubt, but that, as by me delivered, it will be found a Truth that will abide in strength, and firmness, when all the Papists, Socinians, and Semisocinians on Earth have broken their Teeth upon it. And this I say with an eye particularly to his Discourses who so publicly quarrell'd

purpose. *Marrow of Div.* l. 1. chap. 20. sect. 3, 4. Mr. Norton against Pinchion, Part 2. chap. 3. p. 205. hath these words, *Incarnation is not a Mediatorly or Office-Act, but an Act constituting the person called to that Office.* Mr. Samuel Stone (a Divine of very exquisite judgment and acuteness, and one so far from being an *Antinarian*, that he wrote against some of their Tenets, as I gather from Mr. Baxter's *Script. Gosp. def.* l. 1. p. 73.) hath these words, *Prin. of Orac of God*, part 1. Ch. 17 §. 2. *What is Christ's humiliation?* Answ. *The abasement of Christ, whereby he became subject to Divine Justice to satisfy for our offences, and to merit Life and Happiness. This abasement presupposeth his Incarnation and Union. His Incarnation is therefore no part of his humiliation.* And in his following explication he saith, *The state of abasement falls upon the Son of God incarnate, his Incarnation is one part of his function to redeem, and hence the Son of God is incarnate before his humiliation in order of Nature, being the subject of humiliation.* Hence the humiliation is ascribed to the whole Person. Lastly, since the preaching of these Sermons, an understanding Person tells me that that eminent Servant of Christ now in glory, Mr. John Collins delivered the very same thing, and being taxed for it by one who would not receive satisfaction from him, the matter was brought to Dr. Owen, who readily declared himself to concur in his judgment with Mr. Collins. It is true, Divines commonly say Christ was humbled in his Conception. So besides others, Mr. Alexander Richardson, Ames, Stone, who yet hold that his Incarnation was no part of his Humiliation, and that in good consistency with themselves, and with the Truth. For Christ's Incarnation is one thing, his Conception is another: By the one he became Man, by the other the Son of Man; the former implies only his participation of the Nature, the other together with the nature, the manner, and way of his partaking thereof; though still in Christ they did concur and co-exist. Besides there is a difference between saying Christ humbled himself in his Conception, and saying his *being conceived* was part of his Humiliation. The former I readily assent to; for there were many circumstances of great abasement attended not only his Birth, but his very Conception. But as to the latter I would not so crudely assert it without some explication. For that the Virgin *Mary* conceived him, is agreed on by all Christians; nor do I see reason to dissent from that of Ames, That the Humane Nature was really related to *Mary* as to its cause.

But

Dr. Owen

7.

But yet I do not remember that I have met with it in any judicious Writer, that *Mary* was a cause either of Christ's Incarnation, or of his Humiliation. And for my own part I would chuse to refer Christ's Conception (taken precisely as abstracted from all the afflicive or eclipsing circumstances of it) to the things that made him allyed in blood to us, and so a fit Person to stand and act as our Surety, rather than to his actual performing the work of Suretiship as antecedently standing in that relation unto us. For as I do not think the precept of the Moral Law obligeth us to be conceived, nor that the curse of it doth inflict it on us as a punishment, so neither do I see that Christ's Conception was any part of his fulfilling that Law for us, either in the precept, or in the penalty of it. Nor do I think it any dangerous Heresie to hold that it is not imputed to us any more than that his Resurrection, Ascension, and Intercession are not. And yet whatever there was in Christ's Conception of his fulfilling the Law either in the precept, or in the curse of it, I do look upon as a part of his Righteousness which is imputed to us. But though there were circumstances of great abatement in Christ's Conception, yet I can by no means assent to that which was again and again asserted at *Pinner's-Hall* by him, who there opposed Christ's Incarnation being no part of his Humiliation, namely, *That the Son of God was united to an Embrio*. I do not herein transgress the Apostles rule, *1 Tim. 5. 19*. I have seen the Notes of that Sermon taken by two Persons, and have had this attested by at least twice too. An *Embrio* is an unformed unorganized mass or lump, not a perfect Humane Nature. To say that the Son of God did assume, or was united to such a thing as an *Embrio* is a piece of Ignorant Blasphemy. But alas, whither will the heat of opposition carry Men. That the *English* Reader may not think I am singular herein, he may look into *Mr. Nortons', Ortho. Evang. ch. 3. p. 39*.

But what is the reason why Christ's Incarnation must needs be made a part of his humiliation? I suspect there is a secret at the bottom of this matter. I doubt he discerns that if Christ's Incarnation be taken up and admitted to be a part of his humiliation, it puts an Engine into his hand to overthrow the imputation of Christ's humiliation unto us. For if one part of it be not imputed, it's easie inferring, the rest is not. And it is no difficult task to evince that the Incarnation of Christ is not imputed to us. But for that very reason I did, and still do judge it necessary to be so exprest in distinguishing between Christ's Incarnation and his Humiliation, and to declare the former not to be a part of the latter.

The other point deeply reflected on, is *pag. 22, 23, 24, 25. That Believers are as Righteous as Christ is, as he is their Surety*. I heard it, and took it in first many Years agoe in a Sermon from that Reverend Man of God, my Honoured Father in Law, *Mr. William Ben of Dorchester*, a Man so shining in Holiness, so excelling in clearness of Gospel-Light, and so abounding in Solid, Spiritual, Practical, Scriptural Notions, that I have not known many that have gone beyond him, few that equalled him. I have since considered, all that I have met with against it in Papists, Socinians, and their Followers: And am and was well aware that some Learned Men seem to decline owning it, but 'tis only in the sense in which their Adversaries mean it, and would infer it. Others seem to own it with certain limitations and explications. I no way doubt, but that, as by me delivered, it will be found a Truth that will abide in strength, and firmness, when all the Papists, Socinians, and Semisocinians on Earth have broken their Teeth upon it. And this I say with an eye particularly to his Discourses who so publicly quarrelled

quarrelled at it, in which by the account I had of them I could find nothing fit to be taken notice of. It is an easie thing to quote many that tax it as madness and blasphemy to say Believers are equal with Christ, but they must be understood in a limited sense, and as meaning such an equality as interferes with Christ's Headship, and with his having the pre-eminence in all things. For taken absolutely, and in all respects it will not hold. Believers are Men equally with Christ, and they are justified from their sin equally with Christ, for they are perfectly justified, and perfectly freed from the revenging Wrath of God in this Life, and from Condemnation. Mr. Bradshaw though he be not for such an imputation of Christ's Righteousness, as others are, who are not Antinomians, as Dr. Owen, Dr. Jacomb, Mr. Am. Burges, yet saith, *God doth not only forgive to Persons justified all their sins, but doth also, even in like manner esteem them themselves, and accounts them in the same place as if they were altogether free from all manner of sin both of commission and omission. Perinde astimat eodemque loco habet.* What would this dissatisfied Person have said, if I had affirmed that we have a whole and unimpaired righteousness, against which God in his most exact justice cannot proceed; no more than he can call his own Son to a second Death, or not accept his sacrifice, who is the righteousness of God himself? Or if I had said, that Mary under the Cross was more just imputatively than Christ, which was also true of every Believer then living, when Christ was under the actual imputation of Sin. And that God looking on Believers through Christ seeth no more sin (safely understood) than he seeth in him. The former are the words of Reverend Mr. Cartwright against the Rhemists on Rom. 2. 13. and the latter of Mr. Norton, Orth. Evang. ch. 14. pag. 324. I might multiply quotations to the same purpose. But to what end? I fear it is a dislike and heart-hatred of standing justified in the Righteousness of Christ imputed and in it only, that lies at the bottom in these oppositions. For the thing is evident in it self (and I can hardly think any man is so forsaken of common understanding as to deny it) that if it be the same righteousness in which Christ and we stand, he and we are so far as that righteousness makes righteous, equally righteous: If it be the same righteousness that is upon him and upon us, it must needs have the same effect as to making righteous. Let it be but owned and believed that it is Christ's Righteousness, and not our own, either Faith or other Graces, or Obedience that we stand justified in before God, and what I have delivered must be owned; and is so, whether Men see it or not. But if Christ's Righteousness be not upon us, if that be not the only righteousness in which we stand justified; it is then absurd and monstrous and blasphemous, or whatever men that like not standing in the Righteousness of Christ please to call it, to say that imputatively we are as righteous as Christ is righteous as our Surety.

It may be that some or other who do believe these things to be blessed and glorious Truths may think it had been better not to have spoken them out. I must crave leave in this to dissent from them, I do not think that in such a Subject we should at such a time be mealy-mouthed. Had Luther, Zuinglius, Calvin, Zanchy, and others of the first Reformers been as faint and complying in their expressions, as some very great and good men then were; and as Peter Martyr himself for some time was, the precious truths of God had been greatly obscured, and the Light thereof not propagated down to us, as it is at this day.